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BRIEF MEMOIR.

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BRIEF MEMOIR

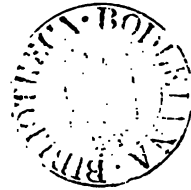
AND

ACCOUNT OF THE SPIRITUAL LABOURS

OF THE LATE

MRS. STEVENS.

BY HER SISTER.



PUBLISHED BY R. B. SEELEY AND W. BURNSIDE:
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FLEET STREET, LONDON.
MDCCCXLI.

DEDICATION.

IN committing this Memorial to your hands, my dear friends, I entreat you to unite with me in humble supplication to the Lord, that He may graciously condescend to receive it as an offering of praise to the power of his great Name, and to permit an unworthy sinner to DEDICATE TO HIM, in all lowliness of heart, this feeble attempt to show forth his grace, for the comfort and encouragement of the children of redeeming love in their way through this wilderness-world.

I beseech thee, O Lord Jesus Christ, to spread over it the shadow of thy wing, and grant the shelter of thy love to this testimony, and to the memory of thy favoured handmaid, that thus it may be blessed in thy "own fragrancv," and in its testimony to thy glory, who didst call her with thy holy calling,—and that it be given to her to be a witness still, through thy grace, that though dead she thus may yet speak to thy praise in this world, whilst celebrating thy glory amidst the redeemed hosts in thy holy presence in the eternal kingdom above. Amen.

PREFACE.

HAVING been permitted to draw this Memoir to a conclusion, it remains for me to offer a few prefatory remarks.

The following pages will afford, I trust, intrinsic evidence of the sincerity of the writer, and on such ground obtain the confidence of the reader, that she has not allowed herself in the indulgence of sentiments arising merely from strong affection, or too partial admiration of the subject of her pen. She has felt it a primary duty to give such a representation as should clearly exhibit the peculiar characteristic of the grace of God, under its special application in a case of singular calling, endowment, exercise, and acknowledgment.

It has been her desire so to develope the course of events, and the providential ordering which led to them, as should afford the clearest view of the circumstances, and a full opportunity, for those who may read, to see and understand that situation in which she progressively became placed—a situation so little known in all its

bearings, and in its connection with the uniform and consistent devotion of an individual who, under grace, had dedicated herself to the Lord, with all the powers with which he had prepared her as “ a vessel of mercy ” to the praise of the glory of his name. Under the impelling persuasion that a humble dispensation was granted to her, she meekly and perseveringly endeavoured to manifest her sense of divine love, in giving testimony in all situations, to its immeasurably expansive height, and depth, and length, and breadth !

The purpose in the undertaking of this Memoir was not in the thought or wish to elevate the creature, or present her in herself as an object of observation or of praise, but, to those who knew and loved her for her works’ sake, to shew *in whom* she lived and moved and had her being, in that generation, which is created anew in Christ Jesus; and to preserve to those affectionate friends, at their desire, for a little season, a record of one whose faithful instructions they were for so many years enabled to receive ; and so to fulfil her parting desire, that her name, as long as memory of her lasts, should be mercifully blessed to point them to the great object of faith and love, under whose shadow she sat with great delight, and whose fruit was sweet to her taste. In Jesus she desired her companions to shelter, whilst she declared, “ This is my beloved, and this is my friend, O daughters of Jerusalem ! ”

During the progress of these pages, I have been from time to time supplied with such witness and corroboration of the facts I have stated, through the communications of dear friends, as well as with the testimonies they have supplied by letters of her correspondence with them, that I could not but feel it a great support and sanction to an undertaking, in which I was well aware,

there were many delicate and also prevailing circumstances to meet. But, as I have no desire to claim the *public* attention, addressing myself rather to the circumscribed circle of those whose affection demands what poor acknowledgment I can thus render to them, I am not careful respecting the judgment of those who cannot enter into the special peculiarities of this instance—perhaps a solitary instance—of so remarkable a pathway of a child of God. Should it fall into the hands of any one who should unhappily feel hostile to the subject, I can only anticipate their displeasure by assuring them, that it is not designed to offer any remonstrance, neither to combat their views, neither to charge any with blame, but to shew with openness and integrity the actual labour of zeal and love which animated the soul of a sister in Christ; and I would remind them, it is meant for the edification and comfort of those who felt the bonds of christian love with her in the faith of Jesus. Yet, to such as can bear to look into the particulars of these dealings in grace, it must needs be a useful and encouraging witness, to trace the progress of the ripening fruits of the Lord's creation.

There are few who turn the observing eye of faith to such discoveries of the work of God—nevertheless, there they are!—they *might* be seen, and we might justly apply the apostle's argument to an unbelieving or a careless world, which he uses concerning the evidences of the invisible things of God rendering them without excuse. (Rom. i. 19. 20.) The world hears the tidings, that God was in Christ reconciling the world to himself,—and it would be well if they marked such as, on the ground of this unspeakable mercy vouchsafed, are become *reconciled to him*. It is this reconciliation, this satisfaction, this appreciation of the grace of God by the

Spirit, which constrains the heart to love and the tongue to confess, and the knee to bow, to the all-sufficient Saviour to the glory of God the Father !

Whilst looking into these things, we may perhaps find it a powerful lesson ; and, when we see such works of grace, we are surely left without excuse, if we do not like to retain the knowledge of God in his ways of salvation in our mind.

We know the creature is nothing ; in his flesh "dwelleth no good thing." Rom. vii. 18. The creature may well deprecate the observation of men, and say, "Look not upon me, because *I am black* ;" but the redeemed know him, who hath washed them in his own blood, applied the justification of his own righteousness, and who, presenting them to himself without spot, may declare, "Behold *thou art fair*, my beloved, behold thou art fair."

Men turn from these evidences that are to them too much in the light, because they love darkness, and had rather not have their attention roused to proofs of divine holiness, and willingly allow their minds to be darkened. I feel, however, whilst sensible of the privilege allowed me to gather a testimony of this portion of the Lord's pleasant plants, that I have been inadequate to shew half the beauty or fragrance of the divine handiwork. Who is sufficient for these things ? To be comprehended in the smallest degree, it is requisite that we ourselves be partakers of that grace of God, and putting on the Lord Jesus, learn how it is that the children of redeeming love are rendered lovely in those garments of salvation ; and being strengthened and encouraged by the knowledge that the perfection of all is in Christ himself, they go on their way, vigorous and rejoicing in him who is all their desire and all their salvation.

Pardon, dear friends, what may be amiss. Sympathize with me in the nature of those feelings which must prevail in my heart. Unite with me in blessing and praising the Lord for the mercies he sheweth to the children of men. Plead earnestly with me, that an unction from above may render this weak effort a blessing to many, according to his wonted method of choosing the foolish things to confound the wise. And whilst you love to retrace the scenes and sweet intercourse that is past, take special heed that the heart's affections rest in the Lord; and for his name's sake embrace and hold fast the precepts, and persuasions, and convictions, which through the instrumentality of the creature were so long and so zealously reiterated in your ears. I would that we should never think of her apart from the Lord, that we should always recal her as sitting under the shade of the living vine, and that all she was to us, as a loan from the Lord, she gathered out of his fulness, and all as a holy inducement to us to accept his gracious invitation to eat and drink abundantly of his ever-flowing sufficiency.

It was at first my intention to have accompanied this brief memoir called for from my hands, with the greater interest of letters which bore the clear impress of her own mind and heart in various correspondence with her beloved friends. This design, however, proved to be impracticable without causing too considerable an increase in the size of the present volume, and induced me in consequence to alter my purpose, adopting an alternative, useful and gratifying to myself, as allowing me to introduce a small portion of her letters in the body of the Memoir corroborative of my statements, and illustrative at the same time of her character.

Many that my heart was urgent to add, have been in prudence omitted, and reserved for another volume of Letters to be printed shortly, putting the last hand to my affecting production.

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AUTOGRAPH.

*2 um effektiv - sieht in Jesu' Hand,
Marie Heinen*

A BRIEF MEMOIR.

INTRODUCTION.

MY DEAR FRIENDS.

IN attempting the undertaking to which your solicitations have urged me, I feel myself placed in a peculiarly responsible situation, and can only hope to be enabled through the blessing of the Lord and the most entire dependence on him, to record the labours of one so incessantly devoted; to call to my mind the recollection of things long past; to put into prominence the work of one who never sought to be known, and who never kept a memorandum of her own labour, neither diary nor any intimations of her engagements, except what might be accidentally found in the way of hints for a few days in expectation, or of the heads of the several subjects of her instructions; who never made her work a subject of conversation, but who steadily went on doing daily that which her diligent soul found to do, under the impression of the love of the Lord and the value of souls, in that "charity which vaunteth not itself, is not puffed

up, seeketh not her own : ”—to attempt this, is not an easy task.

I might be entirely reluctant to enter upon such an undertaking, on account of the delicacy I feel in speaking the fulness of my heart as due to her, or of incurring a liability to be suspected of an overcharged detail of the works of the creature, without properly manifesting that truth, that “ In us, that is, in our flesh, dwelleth no good thing.” But, as whatever is estimable is of grace alone through faith, I might enlarge without feeling bound to restrict my evidence, as delighting to show what the Lord wrought in his favoured servant—encouraging others to look for supplies of grace out of his fulness for every good word and work. Why should we not bear this in mind? Why should we not consider the bright graces of the Spirit in his servants, as we do the brilliancy of the stars of heaven, as telling forth the praises of the great Creator? Why may we not expatiate on every reflected beam of his image, which, though they may be dimmed by the nature of the earthly atmosphere, do still emit their sparkling radiancy and shine to the glory of God? Why, because seen in the human regenerated creature, should we withhold the discovery and not (as when seen in a star or planet of the created heaven) tell it out in adoring praise of him who createth us anew, and ordaineth us to good works, to the praise of the glory of his name? It is a species of ungrateful unfaithfulness to be backward to proclaim the grace of God. It is the Lord’s work, and let the Lord be magnified in *all* his works. Do we admire the wonders of the Lord’s workmanship in the animal powers he confers on the meanest reptiles, and shall we not admire the power which confers spiritual life and energy on those who by nature

are dead in trespasses and sins, and of themselves unable to think a good thought?

None felt this more than our beloved sister in the Lord; it was the conviction of her own nothingness, but of the Lord's power by the "foolish things of the world to confound the wise," which gave her such a confidence in his strength, that she loosed from earthly holds, and committed herself and her way to his directing word and upholding power.

It was this resting upon the Lord that drew her on step by step, from the limited path of the first outset of her course, until she was advanced to the more elevated station, as a teacher in the Lord's Israel, in which it pleased the Lord to place her—unsought by her, unthought of by her. She was willing to work for his name in the smallest means; but, with a peculiar readiness of heart and mind to seize every providential opening for usefulness, she hesitated not to enter the way, and thus, in doing the will of the Lord, she became enriched in increasing ability and advancing usefulness.

There are so many cotemporary and still living witnesses of her life of faith and love, that I feel I have a support even in the human testimony which can corroborate the statement made by indeed an ardently-loving sister, but one who would not go beyond simple fact, being more fearful of any exaggerated representation, than to leave some things unnoticed; and whilst I claim your indulgence in this engagement, undertaken with an affectionate desire to meet your wishes, I also plead your candour to pardon the occasional intermixture of my own feelings and sentiments, which I am aware must frequently occur; and I also appeal to your own knowledge and witness of the devoted life of my most

beloved sister, that this record is a faithful representation as far as my human conceptions can make it. In such confidence I subscribe myself,

My dear Christian friends,

Your affectionate servant in the Lord,

ELIZA CHEAP.

*Stonefall, Knaresborough,
Oct. 1840.*

MEMOIR.

CHAPTER I.

EARLY YOUTH—ENTRANCE ON THE WORLD—RETURN TO PARENT'S
ROOF—ACQUAINTANCE FORMED LEADING TO RESIDENCE AT KNARESBOROUGH.

To convey a just idea of the peculiar course of the dear subject of this Memoir, and to shew the marked leadings of her providential Guide, it would have been to me a grateful though a sorrowful task to have commenced from her early youth, a season particularly endeared to her elder sister, by innumerable tender and interesting recollections, deeply impressed by strong affection, and by her own specially attractive traits of character. Our days were spent together in uninterrupted intercourse of mutual confidence and love, except the occasional separations for school, until the period when advancing towards maturity of years, through the mistaken views and misconceived kindness of a beloved parent, she was launched on the stormy world under the most affecting and trying circumstances to which a youthful inexperienced vessel could be exposed.

Circumstances oblige me in duty to 'go backward,' and throw the covering of filial reverence and love upon the motives which induced this event, so fraught with anguish, and so productive of unhappiness to all par-

ties; but were it not from constraining reasons which preclude the propriety of giving the full detail, I would do it for my dear sister's memory's sake, and for the instruction of those who might be warned thereby against doing violence to the natural affections of the heart, under the vain expectation, that dispositions fervent and firm would be easily bent to acquiesce with a destination repugnant to their natural inclination. In this instance it wrought as a poisoned arrow from which the stricken deer could find no relief: but it was the leading to an endeavour to find in impassioned exercises of religious tendency, some support and repose of an overcharged mind. With very slight ideas of the nature of that God to whom she would devote herself, and with little or no knowledge of the Scriptures, the only source of revealed intelligence, with a highly romantic disposition, with an inflexible kind of determination that could lay down and adopt a line of conduct and course of self-discipline, conceived in the natural tendency to self-righteousness, which is generally the exciting cause,—she sought to throw her affections and her sorrows upon her God. But she then knew him not in Him who bore our sorrows and carried our griefs, and, as she passed onwards in the wrong path, she long missed the object of her desire, not knowing that “Righteousness of God” which is of faith: and she was not unlikely to have fallen into that desolating blindness of the Romish superstition, which seals its victims in ignorance and error. After a few years’ struggle with the conflicts of her own heart, and the endurance of increasingly aggravated trials, which it is not necessary for me to unfold,—trials and troubles which could be known only to him who knoweth all things, yet so sufficiently understood by myself, as often

to cause amazement and thankfulness, that in the distress of her mind she was preserved in life,—her peculiarly affecting situation was brought to a point, which led ultimately, though remotely, to events preparing and conducting to the great scene of her spiritual labours. In one instant she esteemed herself loosed from her imposed earthly obligations, and justified in resisting the plea for her remaining under the influence to which she had been delivered up, and with prompt decision determined to throw herself and her sorrows upon her earthly father's heart. His arms were open to her; he folded his beloved and afflicted child in his fond embrace,—a shadow of the blessings which were in reserve for her in her heavenly Father's love and grace. And whilst she found herself under the protection of a parent's roof, she came to tend and watch over a dying father and his precious soul.

From this affecting period I date the rapid progress and ripening experience of my sister's spiritual life. I see her now, in memory's eye, in one of her constant acts, preparing a small table, and laying the large Bible open upon it, placing a chair for our revered father, and watching for the sound of his steps when he came down in the morning. I see them embrace each other; I see the tears of love and sympathy mingle; I see her seat him with gentleness, and look again in his countenance to learn whether he is ready for the precious study of the word of God. She takes her seat close to him, the book between them; her father takes his spectacles, not content without reading with, as well as hearing her. And this exercise was a spiritual study; taught of God, she was enabled to dive into the mysteries of the kingdom, and to pour the divine consolations, through the perceptions of Jesus and Him crucified,

into the awakened soul of her loving father. Often have I sat by in silent observation, when each has been arrested by some impressive point of doctrine, and resting their elbow upon the book, they 'eye to eye,' sifted the subject until its application was felt. The Holy Spirit was there and interpreted his own word, reflecting light from Scripture to Scripture.

Then would she soothe his suffering hours with her sweet notes in hymns of praise and prayer, and in constant attentions comforted and supported him in that peaceful resignation of soul to the Lord's holy will, which taught him experimentally the benefit of affliction, and brought him to rest confidently on the blood and righteousness of Jesus, until, after many months, he breathed his last sigh in peace, so gently that the precise moment was not known.

Our situation, in a very small country village whither we had retired, was one suited to afford my sister every opportunity for the religious inquiries on which her whole soul was now bent. She had found Him who has the keys of hell and death, and who is alone the Way, the Truth, and the Life. She had received an energy and interest in the spiritual pursuit, which she communicated to others; for she ever freely expatiated upon the truths of the gospel, as they were opened out to her own mind,—having an influence about her which impressed all who became acquainted with her, and in not a few instances proving the means of calling them to know and serve the same Lord. There was no pastoral aid in the place; but she found her way by the word, and found it what David did, a light unto her feet and a lantern to her path. We were mutually advancing in the knowledge of the Lord, full of peace and joy in the Lord; and whilst engaged together in any little domes-

tic care, or ranging together over the beautiful country, the Bible was our constant theme and companion; committing large portions to memory, and marking the connexion of the subject in their leading divisions; of doctrines, precept, and promise. The fulness of the covenant in Christ animated our hearts with confidence and praise. Sweet seasons of early ardour and "first love;" in which there was much of the natural temperament of the natural man, but in which was the new-created thirst of the regenerated heart for the "living waters." We could say, though but in part, "I have found Him," and with sincerity, though but in small measure add, "in whom my soul *delighteth*."

In one of our walks, passing through a little village we had not before known, in which was a very small church, so humble and so retired as to awaken our curiosity, we received on inquiry a good report of the clergyman, and determined to hear him the next Sabbath. We did so, and were much pleased with the earnest, pointed, plainness of his discourse. It was the *Gospel*, and that was food pleasant to our souls. From that time we constantly attended him when the weather would permit.

Three years had thus passed away with various family incidents, and with spiritual progress in diligent pursuit of such knowledge as was dear to her soul,—with domestic claims in attendance on our dear mother, whose health had entirely declined,—in nursing my sister's dear little girl, born two months after my father's death, and training her infant steps for that path which should lead her "out from the world" into the "kingdom of heaven;" and also in imparting to the young villagers around us of the spiritual treasures we were gathering. My sister's heart panted for objects on which to exercise

this divine employment, and no doubt was gathering provision for the future destination in preparation for her. This was soon to be more directly manifested by the acquaintance which we formed when visiting my mother's sister, with the rector of the parish in which she resided.

Mutually interested with each other, our first acquaintance was attended with that regard which was no doubt the leading link in our connexion with Knaresborough; afterwards strengthened by those bonds of union which made us one in relative as well as spiritual ties. This acquaintance proved a channel of heavenly influence which has afforded us a series of happy associations no earthly trial or poignant sorrow could interrupt,—sanctified by grace, and made subservient to the Lord's own purposes, such as at that time we had no possible means of anticipating. The circumstances were peculiar, and must be briefly noticed, since they connect with our present subject.

In the first interview we do not recal any thing of a directly religious nature, except a conversation in which our new friend professed his belief of *sincerity* in religion being that which was to be looked to for acceptance with God. So limited and unenlightened, though conscientious an opinion, of course gave rise to my sister's statement of the gospel doctrine of grace, and of acceptance only in the blood and righteousness of Jesus Christ. It did not appear to make much impression, though he retained it in his memory, but it was a doctrine into which, through divine grace, he shortly was to be led effectually through another channel.

His residence was with his sister, in the new rectory-house which he had built. But he had great claims on his filial attentions in attending on an uncle, a widower,

in very infirm health. This engagement brought him into a situation of almost entire seclusion, but it was a precious season in the opportunity it afforded him for the study of the sacred volume, and in reading various works in divinity. His disposition being pious, combined with it high reverential regard for sacred things; but the authors with which he was most conversant had not instructed his mind in the spiritual apprehension and application of the saving doctrines of *faith*.

The free gift of God by the Spirit, in the atoning blood and justifying righteousness of Jesus had not been laid as the *foundation* on which to build in sanctifying grace. The books of practical devotion he most prized at that time were deficient also in those points which an enlightened reader would have easily penetrated. Yet he was not satisfied, but rather painfully sensible of a deficiency in his views, and was recognised among the little circle of religious acquaintance which he occasionally met as a sincere and promising inquirer.

Towards the end of 1803 his uncle's declining health assumed a more serious aspect than usual, and he had to request the attendance of a medical friend from York, by whose hand a present was made him providentially, of the volumes of Milner's Church History then extant, and which proved to him a real source of divine and spiritual information. The first chapters of Milner, relating the primitive doctrinal apprehension and consolations of Christ, presented to his heart the much sought-for and anxiously desired revelation. He felt *entraptured* in those discoveries of the free grace in Jesus, and the welcome of the sinner to the arms of his mercy. His incidental remarks made in the margin of the page in pencil long remained a witness of his amazed perception of divine truth; and to this day he will relate with

glowing sensation how he felt the tidings of "good news," striking on his heart, and uttered in such exclamations as these, 'Incredible! Ah that were desirable! It is too good to be believed!' It was a humble parallel to Peter's case; when, astonished at the miraculous draught of the fishes, he exclaimed, "Depart from me, for I am a sinful man, O Lord."

On the death of his uncle, which took place at Christmas of the above year, the Lord's providence towards the future scene of his and our labours began to be developed. The patron of the living of Knaresborough, vacated by his uncle's death, desired the presentation to be made for the nephew as successor. It was respectfully declined, as a previous offer of his uncle's had been two years before to resign to him the living; for the reason now to be stated. He had accepted the nomination to the small charge he then actually occupied, of not more than two hundred souls, the duties of which he thought would be within his power to perform, and he had entered upon it with the sincerity of a conscientious mind, to devote himself wholly to the little parish, and settle himself for life amongst them. The old parsonage-house and the church were in ruinous condition, damp and uncomfortable; and in pursuance of his design of spending his life there, he set about building a new small parsonage, and a comfortable church, both of which he had accomplished, and thought he had thus made his nest and abiding-place. He was content with his own little and moderate sphere; and with a conscientious aversion to embrace a double charge, particularly with fear to assume so extensive responsibility as would be involved in the spiritual duties of the second, he refused its acceptance. The subject occasioned some conversation at the time, and his refusal

was very objectionable to his connexions, who used much persuasion to induce his assent. However, he persevered in the resolution he had taken, and was the more confirmed in it by consultation with an aged and wise friend, who decidedly approved his acting according to the dictates of conscience. Yet the patron persisted in his original purpose, whilst his own mind continued unaltered, and some months elapsed, when he was at length to prove that "the purpose of the Lord that shall stand." A particular friend of his sister's addressed a letter to her, in which she expressed the general regret at his declining what they considered preferment, and amongst other arguments made use of the following; 'Your brother being of an enthusiastic disposition, will perhaps have to reproach himself hereafter with the painful reflection that such an opportunity was offered him of doing good, and he by his refusal did it not; let him consider what will be his feelings then.' This argument had immediately a powerful effect on his mind, and with his resolution shaken he proceeded to his valued counsellor in York, to communicate to him what was taking place, and whose opinion was speedily expressed in these words, 'I see you must give up your scruples, the Lord's hand is in it, and there must be some important consequences in this providence, which we do not at present see. You *must* take the living.' This was decisive, in the implicit confidence our friend reposed in the judgment of his adviser, to whom he directly replied,—'Well, I will take it then on this one condition, that you engage to provide me with a curate suitable to act for me in the cure.' To this a ready assent was given, and in the event, without our intervention, the minister was appointed who as before mentioned *we* had been accustomed to attend in the little village church. He

was soon after placed (June 1804) in the situation, answering in every respect to the expectation formed of his suitableness for the appointment.

Hitherto the providence had no apparent bearings towards us, neither were they unfolded for some time, and that gradually, as in intercourse with our dear friend ideas presented themselves as desirable, and were repeatedly dwelt on in conversation, though with no formal purpose, or indeed contemplating their practicability. It was natural the thought should often arise in our friend's mind, how happy he should be, could he obtain our united help in his new charge. When he saw the little villagers assembled for religious instruction, he longed that such should be the case at Knaresborough. We were not backward to enter into these desires, though there appeared no probability of meeting them, neither could they be named to our mother, now rivetted to the spot where she had closed the eyes of her tenderly-beloved husband, in whose grave she fondly looked to be herself in the Lord's time deposited. The desire was silenced but not abandoned, though it appeared at least long ere it could be proposed with any probability of success. One day, however, after having been on a visit with us and taken leave, on his way homeward a plan was suddenly impressed on his mind by which he thought it could be managed to the satisfaction of all, and he immediately turned back to communicate with us. To this day his recollection of the sudden arrest is vivid, with a degree of devout admiration of what he humbly considers to have been an impulse from above, by the peculiarity of the impression on his mind, in clear apprehension and a sort of certainty that he should realize the object so presented, and the constraint of heart with which he immediately turned back. My

sister and I agreed the plan was good and feasible as far as *we* were concerned, but we were entirely without hope that our mother could be persuaded. She, however, contrary to our expectation, after some hesitation, promised her consent, provided she were assured that on her death her remains should be taken back and laid in the same grave with those of our beloved father. This mournful gratification was affectionately acquiesced in, and there remained nothing but the necessary time and preparation to quit one place and enter upon the other, which was effected in October 1804, by our becoming residents in the vicarage-house at Knareborough. It was not, however, accomplished without many trying events; among the most so, were the frequent distressing regrets of our dear parent, when it was too late to recede, and the preparations for our removal were all made. She would have gladly recalled her consent, but owned it was then impossible; and but for the strong attachment she had conceived for our friend she would have been overwhelmed with sorrow. She endeavoured for his sake to meet the change with some cheerfulness, though it was ever a source of painful self-denial; yet, when entered upon this new and altogether unusual scene of peculiar activity in a spiritual calling, she willingly aided by her care and superintendence to leave the more disengaged time for the claims immediately presented for the labour in the vineyard. My sister's heart was melted to leave her little village flock, to which we find her alluding in a letter to a dear Christian friend thus, 'I remember that when I left C——n, I suffered much on the ground of my leaving my little company behind, but how great things the Lord had prepared for my dark perception. Not that I felt unwillingness to this place,

(Knaresborough) very much the contrary, but I little conceived of the extent of that scene to which His good Spirit was conducting.'

These things, dear friends, I have shortly narrated, without any desire of dwelling upon, indeed extremely reluctant to present, any personal interest but such as seemed necessary to give the clearer understanding of the peculiar leadings of the Lord in establishing to you the great blessing of the ministry of the gospel, and of the affectionate, important, providential coincidence of the willing and effective aid in such a fellow-labourer as the subject of this memoir, so specially prepared in the grace bestowed on her,

CHAPTER II.

1804—1809.

ENTRANCE ON SCENE OF LABOUR—FORMATION OF SCHOOLS—INCREAS-
ING INFLUENCE—RETIREMENT OF SISTER—CAUSE—VARIOUS CLAIMS
—DECEASE OF PARENT—INTERRUPTION OF LABOUR—DEPARTURE
FROM KNARESBOROUGH.

BROUGHT to this period, it is requisite we should pause a while to consider the circumstances of our case. Consider three young people, thrown upon new ground, with a wide field of labour before them, in a flock unacquainted with the spirituality of the gospel, who for the most part were in ignorance, not only of the way of salvation, but with little intelligence beyond the means and necessary care of earning their daily bread. With the better-informed, the form of duties, religious ordinances, the proprieties of outward moral conduct and conformity to the maxims of the world, seemed to suffice for their observances. There were some waiting souls longing for the blessing of a spiritually-minded ministry, and who during the suspense of the nomination had been earnest in prayer for “the feet” of one who should “publish glad tidings of peace.” The new Vicar’s first sermon on taking possession in the summer preceding, had sincerely announced the determination of preaching Jesus Christ and him crucified: which was followed up by the curate’s faithful, unshrinking, bold declaration of the doctrine of the corruption of the

human heart by the fall, and in attacking the prevalent proofs of it in the flock before him. We found therefore an excitement of no inconsiderable nature throughout the place; attention was roused, for home-truths had been fixed on the minds of some who either assented to them as true, or were excited to bitter resistance, as of things which troubled their peace, and which they hoped to withstand. I say *three* young people, for though we settled here alone, the duties of the Vicar and the attractions of mutual affection necessarily drew us frequently together, looking round on such a scene as was then presented, with an ardent zeal to labour and to spread the knowledge of Christ,—with some share of spiritual information, with the courage and promptitude of faith in the strength of the same, with elastic spirits and youthful energy, with a great mixture of what was still purely natural, and scarcely discerning the nice distinctions between the natural excitement and the spiritual devotion; but the Lord was gracious, he taught us by our own excesses, and led us into the discovery of the sober-mindedness of the true gospel-work, whilst the impetus of the first movements gave a kind of *rush* into the labour which embraced at one and the same moment such a variety of objects as seemed to set the whole parish in motion. There was a strength, too, in the union of heart and mind with which we all combined, and ourselves with the curate (in which his wife participated) seemed to have but one object and end in view, one devoted desire to serve the Lord Christ.

To recal this season is affecting to my mind, as it will be to many still living witnesses of the circumstances I relate; and which, but for the purposes of exhibiting the Lord's overruling grace, and the wonderful way in which he can make use of the weakest instru-

ments, would have rested silently in my own bosom. The Lord the Spirit lifted up the standard, it was a time of special love to this place, and he vouchsafed to make choice of those whom he had endowed with love for his name, the chief preparation and qualification for such a mission; and *they* simply trusting to his promise, ventured with the "two small fishes," to break and give to the multitude, not for a moment thinking there would be any lack, or doubting the renewed supply from day to day. We had not then learnt to calculate on any *limits* in the Lord's power, or of his willingness to help; and as we doubted not, it truly was unto us according to our faith.

My sister, the subject of this memoir (I closely united with her) was the Miriam to lead the way, and, though working with her, and humbly following her zeal and love, it was soon manifest that the peculiar special blessing rested upon *her*. There was a savour and influence in her visits to the poor, her counsel at the bed of the dying, her animated exhortations of the living, her deep spiritual breathings in prayer, her attraction of the young people, and the insight of the scripture truths she advanced, which to all, but to those who determinately set themselves against the truth, was constraining and convincing; and the flocking numbers soon made it requisite to methodise our work and divide the labour.

Among the first objects of commencement for stated attention, was a girl's day-school and the Sunday schools,—the former originated by the vicar, the moving purpose of which was to form a little income for the widow of the former clerk, who died suddenly a few Sundays after he had entered upon the living; being found dead in the church where he had been tolling the

bell. It was an affecting circumstance, and naturally called out a desire to aid the widow, a clever woman, with a great deal of ability for the needful instruction of reading and sewing; this school also opened a door for usefulness in our religious work. Of the Sunday School, aided by the vicar, and under his sanction, we took the charge, and putting down all teaching but what was suited to the Sabbath, we had time for reading the scripture and for full catechetical instruction, for which was printed a short and easy explanation to accompany the church catechism, after the manner which my sister had adopted in her former village school. Many adults came to listen to the new teachers; the numbers increased, surrounding and crowding the classes, and eagerly listening to the simple exposition of the scripture proofs of the catechetical subjects; nor did this singular attraction either surprise or alarm us, we had but one object, not to be heard, but to *win souls*, and thus the danger was escaped of being "puffed up" or of thinking it any thing more than the attraction of the *word*. We had learnt, and I would fain hope, practically applied, that "in ourselves dwelleth no good thing." The entire corruption of man by the fall, and his full recovery by redemption in the blood and righteousness of Jesus Christ, were the chief and favorite themes of our hearts, and by expatiating on them to others, they became the more sealed on our own mind. I trace in this a providential shield, which through grace saved us from many dangers, in which, but for preserving mercy, we might have made shipwreck of our faith.

The next attempt was to gain a more frequent and diffused influence by opening night-schools, suggested by the difficulty of obtaining young people and children

in a manufacturing town at any other time, in which it may be observed, we particularly *enforced* the necessity of cleanliness and neatness as an accompaniment of good religious feeling ; which I mention as a hint to those who feel the want of this attention, and yet are afraid of pointing it out. I well remember the effect produced by one serious address on this subject, rendered necessary by many inconveniences resulting from the want of cleanliness in one of the classes. The offence taken was so great, that on the return of the next evening, nearly the whole class was absent. This did not in the least shake our resolution. It was as we conceived, a Christian duty, and we believed it would thus be learnt; and after the first emotions of offended pride had ceased, such as thought rightly would return. We were not in the least uneasy, but rather hailed the circumstance as a promise of success. Such indeed it proved, and it was very pleasing to see the class regularly and duly filling by metamorphosed children, with neat cut hair, and clean washed hands and face, and neatly arranged apparel: pleased with their own rein-statement and improved appearance. We visited the mills and workshops under the wing of our zealous pastor, whose heart was gratified in its best feelings, and who took all opportunities of leading and forwarding this parochial work ; himself animated with the same fervour, and the curate and his wife also in their own line pursuing the same object ;—we were a little knot bound in Christian love, provoking one another to love and to good works. The schools were filled, and division again became necessary ; what could not be accomplished in one class was done in two ; increasing numbers dictated increasing means. Tradesmen's sons and daughters next seemed to call for religious attention, and it was not long before

these schools by their influence pervaded the whole town. Their effect was great in raising the tone of the mind of the people ; and though at first it was somewhat difficult to be plain and simple enough in language and method, they were soon elevated to the standard of Scripture language, which for its sublime *simplicity* is unequalled. The free access we found to the cottages of the poor, and the numerous sick and afflicted in body and in soul, afforded a large sphere for sympathies and opportunity of presenting the great Physician and the heavenly Comforter to their observation ; and many a heart-affecting witness was thus exhibited to ourselves, of the *all-sufficiency* of our Lord and Master, to supply every need which our Father knoweth. No part of Christian attention affords more experience and solid instruction than this. If to the poor the Gospel is preached, we see the power of the divine application; and learn to appreciate its wonderful efficacy wherever it is received in the simplicity of humble faith. By the sorrows it soothes—the tears it dries—the pain it alleviates—the want it supplies—the peace it sheds abroad in the soul—and the glorious hope it inspires even to the suffering despised Lazarus, or to the dying penitent thief, its truth is manifested. The eye turned to behold Jesus, sees the healing virtue of his justifying blood, and the believing sinner lays hold on eternal life. In these great and secret recesses of the distressed, we learn to apply the precious doctrines, and without the temptation to be seen of men, we seek the presence of our compassionate and faithful God. In such frequent scenes my beloved sister oft found the realization of her hopes of faith, and the consolation and strength imparted by the lifting-up of God's countenance upon her, and the answer of her sup-

plication in the fulfilment of her petitions. Though the interesting concomitant events are extremely numerous, I must not go out at too great length. I have done so much because particularly requested to give some detail, which might be useful to others as encouragement to give out the newly awakened energies of the regenerate heart, believing that the blessing will fall upon whatever is of God,—and his compassionate forbearance will have mercy upon the errors of inexperience. Trust Him,—He delighteth in them that put their trust in him.

The advance of knowledge in the parish was rapid, soon requiring a suitable provision of more matured instruction and exposition of portions of Scripture ; these were soon attended by a higher class of society, and they listened to my beloved sister, who thus stepped into the line as that which was called for in an almost unconscious progress. It is easy to conceive that this vigorous training of the youth was admirably suited to work together with the more important but less familiar ministerial instructions from the pulpit, and it aided greatly in forming an intelligent and growing congregation.

This beloved labourer possessed an additional attraction in a powerful melodious voice devoted to sacred strains of harmony, by which she would often cheer and animate her young flock, as well as soften and calm their exuberant spirits. She had a talent to command in this way, and teach them in great numbers to sing ‘ a hymn,’ and thus a useful channel was opened to bear away the flow of animal spirits, into the rich and spiritual tones of David’s harp.

In a little more time the youthful flock became sufficiently trained to be presented for public examination in the church, when the sight was truly affecting. Such

a gathering into the fold exhibited how willing the gracious Lord is to suffer little children to come unto him, and of whatever age, (for many were approaching to and some arrived at years of maturity) to invite them to take his yoke upon them. Sweet is the remembrance of many now living witnesses to his mercy, sweet is the savour left by many, how many, now among the saints made perfect! But there is a reverse—sad is the thought that many a heart will beat with painful regret to think how they have forgotten their early impressions, and turned to the “beggarly elements” of this world! May the voice of affection from one who now records their past mercies be heard with persuasive influence. How many are the years past since then: some young, advanced together with their friends to the fast-ripening period of the last stage of mortal life, and with whom it cannot be long before it must come to its absolute close. And O what would be the self-condemning shame to see *that* sacred face with the frown of justice severe, and hear Him utter the appalling “*Depart from me,*”—the same voice which had called with the outstretched wing, “*Come unto me*” when ye would not. Oh for the quickening faith by which in these last hours still granted, you would cry, “*Lord, remember me!*”

A very visible effect was produced by the combined means on the state of the population, which those who can remember *what it was* will readily acknowledge. The Gospel whenever it is faithfully preached, is the most powerful means of civilization, and of refining the natural mind. They who receive the word in its power must have a corresponding influence on the mind, habits, conversations, and appearance,—the *inward* work is influential on the whole man. The *outside*

of the platter may indeed be cleansed, without in the least affecting the *inner*. Not so the work in the heart, which when once quickened to beat in heavenly pulsation, sends forth a healthy circulation, that beautifies the exterior. Very grateful testimony was rendered by visitors who had known the place before,—they saw the improvement among the people, they heard their language on spiritual subjects, they found them acquainted with Scripture terms and with the name of Jesus, they heard the hymn from the cottage-loom instead of the unholy song of rude mirth, and though in the comparison of numbers it was a *little* flock, yet from a powerful constraint it seemed to take the lead, and open sin was fain to hide itself; for where the outpouring of the Spirit comes it convinces the world of sin. Of this it was not long before the tokens were fully afforded, by those who were cut to the heart, and gnashed with their teeth, and sought what they might do to Jesus in his flock. This was not disadvantageous. It is one of the most desirable state of things, when a broad line of distinction severs the flock from the world, and confirms it by a spiritual walk. It produces some conflict and trial, but it strengthens the spiritual powers by calling them to the exercise of faith in Jesus.

Among the occurrences of this early time was one of some importance. It had pleased the Lord to give us an early perception of the errors of the Roman Catholic creed and practice, which, in proportion as we became acquainted with the word of God, became more and more conspicuous in its bearings on the all-sufficient doctrines of grace and salvation in Christ ALONE; and this often formed a subject of instruction, serving by the comparison of the cobwebs of human inventions to illustrate the sacred revelation of justifica-

tion by faith in the blood and righteousness of Christ. In our first printed exposition of the Catechism, truths were openly stated, which drew forth animadversions from some Roman Catholics, which were of use, and served as an opportunity to demonstrate the complete variance of their doctrines with the simple faith as it is in Jesus, and which therefore was the ground of our Protestant separation. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

A material change now took place, by my being necessitated to withdraw from an active share in the work of the schools, &c.—when my beloved sister was left to labour alone in her sphere, except at those times when the vicar was able to join us, and unitedly to pursue the same course. A fever, caught at the death-bed of one of my scholars and, which, not being aware of the serious effects following on neglect of such seizures, I endeavoured to conceal on account of its having been one of my mother's most distressing fears that such results might ensue from our visits to the sick; in consequence fell upon my limbs, and so completely debilitated my frame, that I became unable to stand or walk, and was confined, a kind of helpless being, to my room and sofa for three years. I could occasionally have a small select class in my room, and thus maintain an interest in them, and feel still in some measure in the vineyard-work,—but I was no longer a spectator of my dear sister's movements; and of course this makes another period from which to date the advancing distinctions of her calling. I was more than content it should be so. Conscious of her superior gifts, I gladly saw my own line merge into her influence, and rejoiced at the increased advantages obtained by those

who had been attached to me. How often have I looked after her, and contemplated her work and devotion with this application, "she hath chosen that good part, which shall not be taken away from her."

It may be asked, had she no domestic claims, was she wholly at liberty to devote herself thus exclusively to spiritual labours? were there no relative claims, no home duties? I answer, we were not in circumstances to be independent of such claims, and had a large share of mutual exertion in our home establishment; but whilst she despatched them as a primary obligation, she made them a secondary consideration; they were executed with cheerful dispatch, and so to speak, when done were *done*. She then quitted the thought, and turned to the superior employment, for which she always made time by diligence, and by curtailing her hours of sleep;—and thus also she had time for prayer and study, of which she took and enjoyed an ample portion. It was her peculiar readiness in executing all she undertook with a prompt perception of the best method and orderly arrangement, which enabled her to accomplish so much, without confusion, without infringing on other needful duties;—she was living in the Lord, and whilst she worked seemed only to obey—"Go, work in my vineyard to-day."

The letter which follows, written when confined by sickness about 1806—7, will clearly shew her maternal care for the household. She ever watched for the spiritual interests of those who rendered to us the aid of their bodily service, and always directed them to seek that singleness of heart, that whatever they did should be done as in the sight of the Lord, and to him as their heavenly master. In many instances she was blessed in these Christian efforts, and we through them have had many

blessings from our servants, who were or are servants in the Lord.

MY DEAR GIRLS,

You will perhaps be surprised in receiving a letter from me addressed generally to you all ; but I can no longer resist the impulse I have long felt upon my mind, to speak to you in this way, and I hope, ere you proceed in reading it, you will each lift up an inward supplication, that the Lord would be pleased to give the preparation of the heart, and vouchsafe to be one of your little circle. It has pleased the merciful and gracious Jesus, I cannot doubt, to commission me, as an unworthy vessel, in bearing the tidings of gospel life to many sitting in darkness ; and now that he seems about to remove me from labour, and I would hope (though by lingering degrees) to take me to himself, I cannot but earnestly wish to administer that advice to you, my dear Children, which it appears to me my conscience dictates, and your case requires. There are in the words and requirements of Jesus Christ such a simplicity and such a power, that those who are taught by his Spirit cannot mistake what is required of a disciple of his cross ; and to you, whom I now address with the tender affection of parent and of a fellow-pilgrim in Christ, I would appeal as to those who at least desire to be influenced and governed by the spirit of the Gospel. I am grieved to have to say, that I think the sweet and precious Comforter is grieved every day, and that the powerful motives of God's holy word have not the weight which we might expect amongst you. In the first place I would observe, that the great and ruling principle which should govern us, is that faith which realizes the presence of God, as an all-seeing, all-hear-

ing, heart-searching and ever-present power. Did this faith properly rule in our hearts, it would be productive of most gracious effects; but alas, we are creatures of sense, and forget that the Spirit of God calls us to *live* by faith.

The many complaints which my dear mother brings to me are made with Christian regret and concern for your souls, and I am sure are just, in as far as I can perceive. First, my dearest M. I would address you, as the one of whom most might be expected. The Lord has endowed you with abilities rarely bestowed upon any; he has also bestowed upon you a great measure of spiritual understanding, and has placed you by his providence in a situation in which you might both reap an increase and also sow into the minds of others much spiritual edification; and would you consistently act the part allotted you, Christ might be glorified, your own soul abundantly nourished, and my mother, whose age and infirmities require to be considered, would be comforted. Instead of this she is distressed in mind, whilst at the same time she is full of affectionate anxiety for you all. There are many reasons which should induce you to endeavour to take the place of a guide and stay to the rest, and to do it with kindness and affection, especially considering that whatever is wasted in our family is an injury to the poor, and a contradiction to the requirements of the Lord. Your character, my dear Girl, I think I understand. I think it is ingenuous and frank, but I think its corruptions may be, perhaps, want of exertion, (towards others I mean) and want of resolution. But might not these be overcome? And, would you but give your mind to it, have you not both ability and opportunity to take the part my mother wants filling? I was extremely concerned to hear that

B. and you repeated my mother's observations about conscience with so much improper resentment ; and I feared Satan had been busy to use you as tempters to one another, in forgetting Christian meekness, humility, and submission. Thus far, my dear girl, I have to remark upon what I observe in, and wish for you.

As for you, my dear B. I regret that there is an unhappy proneness, whenever I point out an error, to feel aggrieved, as if I had injured or done you some wrong ; but I beg you will for this time receive what I say, with the affection in which it is sent. I am not at all satisfied in many things. First, I observe a proneness to sullenness, which I am sure is crucifying the Son of God every day that it is allowed ; and, believe me, it is the result of pride in the heart, when we cannot bear to be found in fault. I repeat again what I have said before, that I think you do not husband or redeem your time as you ought. But I could better represent particulars in conversation than by letter, only I would observe that I am much grieved at your manner when told of any thing ; at your conduct last night about the tea, and at the want of due improvement in many occasions when the means of grace are offered. But notwithstanding that I think these things are made temptations to your soul by our subtle adversary, I am persuaded that Jesus Christ is the object of your heart's affections, and I am also persuaded that your love for me is the reason why you sometimes mistake what I mean in affection. I earnestly wish this was removed, and that I had more of your time to work by me, when I think we might converse or read for the mutual strength and comfort of each.

As for what I have to remark of you, my dear E., it is simply this, that I wish you would ever guard

against being an *eye-servant*, but rather seek to do your work as in the sight of God, who requires diligence and faithfulness in you. You must be sensible that here lies at least one of your faults, which results from indolence. As to your temper, I believe it to be a great temptation to you, but I would acknowledge that perhaps it sometimes meets with what provokes it to arise. Yet this is no excuse for you, my dear girl, but should rather excite you to redoubled watchfulness and care. I would earnestly entreat you to let regard to the will of God govern you, to be open and without disguise to any, and never to allow in yourself what you think the Almighty God cannot or will not bless.

As for you, my dear H., so much cannot be expected of you in regard to your attainments in the working way, but I recommend you to be diligent in giving your mind to what may seem your path to walk in, and I hope the neglect of my mother's desires will not occur again.

And now, my beloved girls, let me say of you altogether, that I think there are many deficiencies in your conduct together, which it would be well to amend. I observe a want of obligingness to each other; why should not a fellow-servant be spoken to with as much civility as a superior? There is no respect of persons in the sight of God. And we are exhorted not to pay more regard to one with a gold ring or fine apparel, than to those in a more humble station. Why then is it that the manner does not evidence that Christian humility, love, and gentleness, so beautiful in those who follow him that stooped to the lowest estate, and washed the feet of his servants. Ah, let us learn of him to be meek and lowly of heart, let us pray to be clothed with humility, and learn as the apostle, to "be *courteous*, be

kind." Such a manner tends to beget love and kindness in another's breast, whilst rudeness and abruptness of manner excites corruptions within. It would be well also that singing with grace in your heart, or conversing with Jesus by the way, might be more known instead of unprofitable conversation, bickerings, and evil surmisings. It would be well that eating with singleness of heart, and being adorned with the sweet unction of the Holy Spirit, who breathes on his people precious influences of peace, holiness, and prayer, that each one would endeavour to do good to the other. If one has a praying heart, let it go out for the necessities of the other. If one has an understanding mind, let it overflow to fill the other. Or, if any have a cold, or tempted or troubled mind, O let the love of Christ constrain the charity of the rest. So let it be felt amongst you, that brotherly-love increase, and that learning of Jesus you have also his mind.

I recommend, my dear girls, that you ponder well upon the passages in 1 Peter ii, and Col. iii., and above all, upon the beautiful example of our dear and loving Saviour, whose bowels are bowels of love, of whose followers it is said, that they dwell in love. Labour would then be sweet, when sanctified by looking to Jesus in all ; and burdens, trials, and crosses would be lightened, whilst thus you bare them for each other, and thus serve the Lord Christ. O, let me beseech you all, let me entreat you to consider with kind affection what I have said ; and may the Lord of tender mercy bless you all, that you may be of one heart and one mind, and that the peace of God may rule in you all.

I think that with due management and regularity, much time would be gained for the service of the Lord. I think that you, my dear M., might finish your allotted

work by seven, or half-past at least, using diligence, so that you might join our evening meetings; or that on one afternoon during the week you might find opportunity to be with us, when the dear people are here. I think that my dear B. too, might frequently sew by me, and especially I wish that nothing might interfere with Monday afternoon, when I shall, by the Lord's blessing, have — and a few others. I should think that E. might have every evening, from six to eight with me, and that H. if not taken off her work, might also come to me at seven. I leave you all under the blessing of God, to consider these things, begging you to bear in mind how we shall have to give an account of opportunities, whether used or slighted, and that before one whose eyes search and try the reins. Oh! may we be found trimming our lamps, caring for our souls, and waiting for the blissful hour, that when our accounts are called for, they may be rendered up with joy. I cannot express the affectionate anxiety I feel for you, nor the earnestness with which I wish to be faithful and tender towards you. O let me hope that my prayers and entreaties to the Lord will be richly answered in your souls, and that the everlasting arms of Almighty God may encircle and protect you all. If I had strength of body I would write more, much remains in my heart of constraining love towards you, which I cannot express, but affectionately and tenderly I commend you all to the bosom of Jesus, and a participation in his bleeding love. Believe me to be ever, my beloved girls, your tenderly affectionate

Mother and Friend.

M. S.

My sister's devoted attention to the young people was most remarkable. She did not despise the day of

small things, but perceiving the least spark of heavenly light, it was the signal for her more special regard ; she watched and tended it with patient care, and though often disappointed in its dying appearance, her hope of charity would still be in exercise, and prayer that in the dying embers the living spark might still be imbedded, to break out hereafter in clear and shining light. Her patience has often been rewarded by the Divine hand, and the inspiring breath, such as gave life to the "dry bones." For those who came out with more decided evidence of a work of grace on the heart, she had the same persevering attention. She knew the scenes and temptations to which they were exposed, and how their very promise made them the more conspicuous objects for Satan's devices. As a gentle nurse she nourished them, and whilst she rebuked the inconsistencies of inexperience and weakness, strove to confirm them in their faith, and direct their course. She used to assemble them at stated periods, at one of which, preparatory to a day for the communion at the Lord's table, under some particular impressions in behalf of the little flock, she addressed them with the assurance how near they all were to her heart, and that she had been that day four hours on her knees in prayer for them, having remembered them all individually, with their particular interests and necessities, at the throne of grace. No wonder that she was enriched with such an influential persuasion from above ! One, who knew her private habits, and was in closest intimacy with her, describes her at this season as having in a retired recess in her room, two mats, on one of which she knelt, and on the other rested her prostrate head, and adds that she has often there remained for two hours in uninterrupted intense devotion. I have seen her

often leave her retreat as one who had been washing her Saviour's feet with tears. At other times as one who had been on the mount with her Lord. She was truly a wrestler with the Lord when seeking his blessing.

Pressing onward in her department, she watched that portion of her young flock to which she was particularly appointed, directing, leading, counselling, and comforting, whether in her schools or at their sick-bed, where she ever affectionately followed them with unabated zeal, either in person, or when prevented, by letters, such as the following little notes addressed to one of her flock, will demonstrate and serve as a proof from her own pen, of that peculiarly *maternal* disposition which ever flowed from her heart, towards those she considered as her children in the Lord; testifying also that union she felt with them and acknowledged, and which formed so special and winning a grace in her association and correspondence.

MY DEAR B—.

We have never had much opportunity for private communion since it pleased the Lord to bring us together; but I hope, my dear girl, you will write to me, and let us open our hearts to each other in this way. It is a great mercy that our dear Master has so united us together, and numbered you among those who have fellowship with his own Spirit. I trust it is so indeed with you, otherwise you would not have felt it precious to you to have sat under the sound of his gracious words, and have been so drawn. Keep in the footsteps of his flock. Endeavour to open the eyes of your faith more and more to behold Him who hung upon the tree, and in the bitterness of death bore your griefs, and carried your sorrows. What do we not owe Him,

when we consider that he has rescued us from torments of which no thought of ours can conceive the extent, and that by putting himself in our place he has raised us from the depths of hell, to the heights of heaven. O it is a matchless love indeed, and especially when we consider also how few are saved ;—we must indeed admire the grace which has looked upon us, and put us in the blessed way. I would urge you, my beloved girl, to give your mind to these things with resolute diligence, for the more you advance in them, so much the more delightful will they appear to you ; and O suffer not any of those attempts which Satan will make upon you, to shake your purpose of bearing the cross with Christ. Your delicate state of health also will, I trust, be sanctified to keep you always waiting for your summons ; and I hope the Lord has taught you that it is only in his blood and righteousness that you can enter into His glorious kingdom ; for He is the only door, and whosoever will attempt to climb some other way, will be treated as a thief and a robber. Keep therefore close at the side of Jesus Christ, and He will lead you safely through every difficulty, and bring you to himself.

When you write be sure to tell me in what way your mind is affected, and I trust I shall be made a blessing to you. My dear girl, rest assured that what little interest I may have, (unworthy as I am) with the Lord, I will use it in earnestly praying for you. If you simply throw yourself upon Jesus crucified, and cleave unto him, no power shall prevail against you.

The Lord bless and uphold you, my dear B—. Believe me your most affectionate mother and friend,

M. S.

MY DEAR B—,

I sympathize with you in all the scene of sickness with which you are exercised, but my heart is refreshed by tidings that the Lord is with you, and that you experience his faithfulness in the trying hour. Therefore though the cup may have some bitterness in it, yet, my love, it is so sweetly mingled with mercy, that you will not faint under it, or be weary of passing through a furnace, in which the Lord Jesus walketh with you. It must exercise your faith to find such changes in your state. Sometimes I hear you are likely to recover, and sometimes that you seem sick unto death. But no doubt there is infinite wisdom in this dispensation ; and perhaps the Lord is proving your submission to his will, and making you more as clay in the potter's hand ! May it be so, my love, and then all will be sanctified in the end !

I hope that which ever way it may please the Lord to dispose of you, your heart standeth fast in Him, and your purpose of soul is to cleave unto a crucified Master ; His service is despised by the world, because unknown ; but you have proved it, and found it to be more than expression can describe, of love, of mercy, and of truth ! God forbid therefore that you should know anything else, living or dying, but Jesus Christ and him crucified !

Oh, my dear girl, give him room in your heart, and aided by the Spirit, cast *out* every idol which would obstruct his entire dominion over you, for be well assured there can be no solid comfort, excepting as he is possessor of the heart, and that it is when our eye is single, that our whole body is full of light. Your present opportunity is a very precious one. I always find a sick bed a sweet retreat in which closer communion

may be held with God, and a more unprejudiced examination of the state of the heart be passed through. Use your's, my beloved girl, for this end ; learn to feel more and more the distinct difference between the religion of the world and that of the indwelling power of the Holy Ghost. And let it be your unceasing desire to attain a solid and experimental possession of all the great redemption that abounds in Christ.

I hope I may be able to come and see you, when our present employments, in my sister's removal, are over, and the days are warmer ; in the meantime, we may constantly meet at the throne of grace, where I hope we ever remember each other. May Jesus ever bless and nourish you, my beloved girl, pouring forth the sweet influences of prayer and praise upon your soul.

I am, ever your most affectionate mother and friend,
M. S.

The following will also shew the readiness and charitable firmness with which she counselled the young people on subjects in which there was some doubt and leaning to their own gratification.

MY DEAR FRIEND,

As I have not had the pleasure of that interview which we proposed on Friday, and as it may now be too late for any opportunity conversing upon the subject which was to be discussed by us, I have thought that a few lines may answer the same purpose, and at least furnish you with my opinion respecting the Festival,—which, as you desired to have it, I should be uneasy not to have expressed previously to any engagements which you may make towards attending it. As I have frequently declared, I would not be understood

as condemning every person, by any judgment of mine, or of man, because there are some people who say they go for edification, of whom we must believe that they are sincere before God; but as to my own opinion, it becomes more and more decided against it; the more I reflect upon the whole of its nature and tendency. In the first place, it certainly is not appointed for the glory of God; this is perhaps one of the last considerations that enters into the mind of the performer, and we may invariably say the same of almost all who are the spectators and hearers. It cannot be put in comparison with the Sabbath worship, which many persons say is often conducted by no better motives, for the professed object of the public ordinances is to fulfil the command, and to proffer the worship which is due to God: whereas the professed object of the Festival is entertainment.

The accompaniments are also wholly inconsistent with God's will or glory—it is made an equal occasion for the concert and the ball, and the morning festival is but one part of a system of amusement, and of an assemblage of the world for worldly ends. In the next place let us ask what we suppose angels in heaven would judge of such a scene. The theme which they consider as the most wonderful mystery of divine glory, into which they look with sacred earnestness, and the effect of which they behold in the mighty demonstration of Jehovah's matchless perfection, they hear sinners presuming to turn into an occasion of mere gratification to sense and vanity—they hear the blasphemous and profane, singing, "He was led as a lamb to the slaughter," they hear the wicked and impenitent, singing hallelujah, or talking of the exquisite skill with which the human voice can compass sounds, without the least consideration of the subject, either as to its

terms, or its music. And what must be more surprising still, they see even the blood-bought sinner taking delight in this mockery, and joining to countenance and uphold this monstrous profanation of God's sacred word. Indeed, my dear friend, it appears to be the offering of a bold insult to the Almighty, to be the avowed sacrifice of the wicked. I cannot therefore conceive it right for those who are called upon to testify against whatever accords not with the real exaltation of Jesus, to present themselves in such a scene—and I think that if the apostle Paul was here again, he would be disposed to manifest again the spirit he did when the possessed damsel followed him crying out, "these men are the servants of the most high God," he was grieved in his spirit, he abhorred the appearance of any agreement between the spirit of Jesus, and that of darkness, and commanded the spirit to come out of her, Acts xvi. It appears to me exactly a parallel case. And that the Lord's people are required to act with decision, and to shew that they are not only separate from the licentious world, but the world in its most plausible dress. At any rate we cannot say that it is walking charitably, or in that spirit which will eat or drink to the glory of God. I might say much more, but this must suffice for the present. I have discharged my conscience, it is not for me to dictate; certainly I must have my opinion, and I believe it is with the mind of God. All that the scriptures forbid, and all that a spiritual mind is delivered from, is practised at the place and on the occasion alluded to; and I fear that even they who go with the profession of seeking good, are but too much influenced by some of such feelings: for the dress and shew, &c. &c. which is inseparable from it, give evidence of some assimilation in the mind. I leave it, however,

my dear girl, with your own conscience and the Lord. I must say I am sorry that any of our flock are amongst the number who go; but this with other things must be laid at Jesus' feet, who will eventually bring his children to simplicity, and make them wait for their great Festival above. With tender affection to to you all,

Believe me, my dear girl,

Ever your's in truest bonds,

M. S.

For myself, I had a sweet solace in my confinement, in the nurture and education of my sister's dear little girl; which from circumstances naturally became an engagement more exclusively falling to my happy share. She had not been neglected in the period I have cursorily run through, and was remarkably forward in her attainments; which through our united attention upon a very early opening mind, had been considerably advanced, favoured by the natural gift of early power of speech, itself also probably promoted by the pains bestowed upon her. At three years old she had read the greatest part of the Bible, and could read any chapter distinctly and articulately, though with the voice of her infant years, of both Old and New Testament; and half a year after, at the time when we entered upon this sphere, she was able to occupy her place in the classes, and frequently to assist others by affording proof texts, a fact which will be well remembered by many. Such early promise was a cause of grateful thanksgiving from her loving mother's heart, as well as of earnest solicitude that every faculty of her child should be devoted to the Lord—to whom—with herself, she desired her to be for ever consecrated. All her education was directed

to that principal object—of being trained for a servant of the Lord Christ. The truth of the promise is realized—"Train up a child in the way he should go, and when he is old he will not depart from it."

At so early an age as about eight, she was indulged with a class of six children of four years old for an hour every day, which was gradually increased to twenty; which she taught to read and sew with the most careful and successful attention, as well as to repeat hymns, catechism, and scripture. As she advanced, her privileges increased and her abilities enlarged. With such an interesting occupation, and receiving the solicitous care of a beloved mother's attention, and with the affectionate attachment of a faithful servant who had been one of my scholars and was become my tender nurse, my time passed sweetly; the Lord was gracious and was a stay to my soul, whilst I was continually refreshed by tidings from without.

Pardon, dear friends, this breach in the narrative; it appeared somewhat necessary to account for the change of style which must be henceforth observable: but before I proceed, there are some circumstances to notice.

CHAPTER III.

DECEASE OF PARENT—CONSEQUENT CHANGES—DEPARTURE FROM
KNARESBOROUGH—RETURN—SERIES OF TROUBLES—CONDUCT
UNDER THEM.

OUR dear mother, who had entered with us into this place, and become much opposed to the devotion which she esteemed excessive, disliking the entire line of separation from the world adopted by my sister, had been severely afflicted in her own health, and when she had been a little strengthened, she had the distress of my illness. The Lord had secret intentions of his own ; and making these things work together for her soul's health, she became every day drawn to a closer application of the word of God, until at length she was as a little child, seeking the consolations of the Gospel from my sister's lips ; and thus in a spiritual sense their relation changed, and the daughter became the mother. Lovely was the effect, and gracious the preparation, for a fast approaching period to her mortal existence. She had frequently attended my sister's schools, pleased and perhaps a little proud of her talents,—but it was more as an admirer, than as one thinking of receiving instruction ; but when it pleased the Lord the Spirit to convince, she then heard in a far different manner. She often expressed her wonder, and added, ' I will never

omit hearing her.' Wonderful indeed are the ways of the Lord! It rests with him at what hour of the day he will visit the soul with the gift of his saving grace; and this was a precious blessing to us all.

It was on the 20th of May 1809, my sister being confined by illness as well as myself, that the Lord, having by grace prepared our beloved mother for himself, suddenly called her from this world, and summoned her to partake of his joy in his heavenly kingdom, whom she could now meet as *him* whom she loved, because he first loved her.

In every sense this dear parent was a great loss to us—so kind in all her natural care and so full of interest in many of our spiritual concerns. Even when she did not fully enter into our views, yet she was always a cheerful ready help in all cases of charity, and in various kindnesses to the sick; and though suffering much under the strong inward conflicts of the heart-searchings of the Holy Spirit on a particularly high-minded temperament, so long as the conviction hung in suspense; yet when called upon for any attention to the necessitous, she ever rendered her benevolent services even in the midst of trial and delicate health; she heartily united in every object of charity, and frequently facilitated our wishes by every aid, even to open an asylum in some particular cases for the destitute, moved by the peculiar circumstances of their youth and distress. To a certain extent too, she entered into the interests of the schools and parochial claims—but she had a limit in her mind, which, however highly endowed, at that time fell short of the cross of Christ, wherein by the world it was counted foolishness, or a rock of offence. This she could not make her boast, neither lay at his feet. Hence arose much disquietude, and although we were

united by being fervently attached to each other, it was accompanied with that pain and sorrow of heart which belonged to the persuasion, that on these points we were as yet divided. One thing was lacking—but when that one thing was supplied and received, all assumed an instant change, and became the spiritual sacrifices of faith and love.

A deeply affecting part of this operation, was that calling to mind of past errors of judgment, under the spiritual discoveries which break upon the converted soul—tracing to this source the painful effects which ensued in the false estimate of this world's flattering promises, and the vanity of laying down for ourselves or others, schemes for happiness on the sand of human speculations, that can afford no foundation, and which not being in the Lord—the Lord will frustrate. And then to see all our designs end in bitterness and disappointment, and the purpose of eternal wisdom justified in establishing the happiness of his redeemed children in and through the very spiritual over-ruling which nature despised or rebelled against.

The heart of this beloved parent was one of a peculiar mould; full of fervent affection—self-denying, and ready to sacrifice to the *utmost* whatever of *personal* feeling was concerned to the benefit, happiness, or even pleasure of her children—devoted in her maternal care and love. But she formed her ideas of happiness for them according to her own conception, without considering the differences of disposition or natural tendencies. Hence she was resolved with a peculiar firmness to persevere in plans which she had persuaded herself would issue in her desired object. Could she have conceived in unprejudiced and calm foresight, the probable evils connected, or the utter failure of her principal and

affectionate hopes, she would have shed tears at the bare anticipation, and have been among the first to have shielded her beloved child even in the same heart which had devised the fallacious expectation.

It therefore may be well understood how great a blessing the Lord wrought in our behalf, when he riveted our strong natural affections with the stronger bond of union in Christ Jesus through the Holy Spirit. When those convictions fixed upon her heart, her chosen place was most frequently at my sister's bed, when confined in very serious illness, and there as she knelt beside her, administering to her requirements, she would open out her own inward experience of soul, and speak of many past things under that new impression which had given to them all a new aspect.

How touching now to a heart like my sister's to receive into her bosom the sorrows of a beloved parent under those painful convictions, and to direct her to the fountain of tender mercy and unutterable bliss, in which thenceforth they should together and for ever rejoice; and that both should be able to say, "The Lord meant it for good to bring to pass as it is this day."

Vividly is she present to my recollection in her engagements, the last day of her mortal existence, on an afternoon preceding the Sabbath, giving directions to the servants to have every preparation concluded early in the evening, that all might be still and peaceful for the approaching Lord's day. All was still and peaceful with her, for a few minutes after, and whilst consulting for the benefit of a poor girl that had come under our protection of charity, she was called away to enjoy the perpetual sabbath in everlasting rest!

In reverential respect for our beloved departed mother, I should have almost feared to touch upon so delicate a

theme, but I think she would have approved my doing so; and as it stands so closely connected with my dear sister, and redounds so much to the glory of the grace of the Lord, after much deliberation I have ventured; casting it before the Lord as an offering of praise to Him.

This loss at once produced a change and materially altered our circumstances: and after having fulfilled the engagement she had demanded of us, when in compliance with our friend's earnest wishes she left her preferred place of residence, that of depositing her remains in the grave of my father, whose decease was in December 1800, we felt the propriety of retiring from Knaresborough, at least for a season, and we did so when in extreme weakness, selecting a residence at the sea-side, from which place my sister thus wrote to a friend:—

‘It was a melancholy day when I parted from my beloved flock, and one on which I had great need of the supporting presence of our dear Lord. My heart seemed torn within me, and a thousand anxious fears and tender feelings filled my heart; but surely my absence is of the Lord's appointing, and therefore he has something to do by it. O may his power and love keep the dear fold night and day, and prevent any danger from drawing away any of his sheep. You know, my dear —, in some measure how I love you all, but you can scarcely conceive the sufferings of my mind under this trying dispensation. I hope you do not forget to pray for me, and for all your fellow-sufferers, that Jesus Christ may be pleased to strengthen us all, and to restore us again to each other.’

And this solicitous desire was answered. It pleased the Lord to bless this change of air in restoring my

sister and myself also to such a sufficiency of health, as to allow of entertaining the purpose of another tie, specially regarding myself, in a mutual affection subsisting with the beloved friend with whom we were already connected in the bonds of Christian love and fellowship; and in the month of October in the same year our marriage took place. Thus in the midst of sorrows and many searchings of heart, we obtained many consolations, and thus strengthening the existing spiritual tie, by increased fellowship and more permanent associations, it gave to my beloved sister a double claim on the protection of her friend, as the brother in relative connexion as well as in grace, for her labour of love in his flock; and our united residence at Knaresborough was fixed as the proper sphere for us all.

Many anxieties at that time pressed upon our hearts and minds; but the desire to hold on our way and to abide in the calling, staying ourselves on the Lord, was through his grace, the predominant wish of us all: and again and again we have been enabled through all, to present ourselves to the Lord, as made willing to say, 'Here we are!' Not that I would say fears and doubts did not frequently arise, but the Spirit triumphed and led us in the way we were to acknowledge as our path of duty, to which we had been called in so peculiarly evident a manner, and under that constraint to return and renew our associations in Knaresborough.

My sister's health was far from strong, and repeated illnesses for the few following years, gave her an impression that her time might be short, and of the importance of the *present*. Thus she put out her ardent and affectionate powers in every opening direction, whether in the school or in the cottage, walking in a line which, whilst distinctly her proper path, combined

with the work of the ministry. The work went on with increased numbers and spiritual blessing ; but in this increase, many of course were mingled, who had but transitory desires, and from among them much trouble arose.

We had lost now our affectionate and congenial-spirited curate, who had taken the charge of the other parish, when, on our marriage, Mr. C—— quitted it as his general residence, to settle at Knaresborough. Jealousies and envyings arose ; one who ought to have been of a better mind became a vehement and decided adversary ; and after contending with my sister on many points with heated passion, he raised the question of her proceedings on the ground, in a misinterpreted sense, of the Scripture, 1 Tim. ii. 12. Her situation was certainly that of a *teacher*, whether of babes or of adults ; but she felt her warrant, and supported it in the conscious strength of her cause.

For the sake of convenience, a large hay-chamber over the vicarage stables had been raised in height, and floored, for the accommodation of the various schools, most of which were assembled there at different hours and on different days,—boys' night school, girls' night school, Sunday school, catechetical school, school of industry, private meetings for conversation on scripture topics,—*all* the objects that could be accommodated were brought there, as occasions gave rise to them ; among them of course those in which my sister had her own particular interests. I mention this because it afterwards led to some important changes.

Writing for friends, I need not say much on a subject they so well know, of the peculiar attraction that ever accompanied her in her engagements ; so that whatever class she held, or course of teaching she was going

through, she was always followed by a great number of listeners, the most of them seriously desirous to receive the instruction, to bestow which she was so remarkably qualified. She had a power of perception, an ardent affectionate manner, an earnest and single purpose, and her words were accompanied with an energy that enforced conviction, and informed the understanding; God giving both the talents, and a large blessing on their use. The human mind loves these easily acquired advantages; and as one subject opened out a desire to hear a second, it naturally followed that many adult hearers became generally regular attendants on her nights of instruction for the rising and maturing classes of young people; besides which, our vicinity to Harrogate sometimes brought strangers,—at first few, and only occasionally. Such as had an interest in schools naturally came to see those of the neighbourhood,—others, on hearing of them, as wishing for something new on a day when there was an obligation to suspend the pleasures of the place,—some from mere curiosity;—so that after some time, there was always an increasing, but changing number.

For many reasons it was unpleasant, and she frequently endeavoured to exclude strangers, considering them an intrusion on the young people for whom she specially laboured; occupying much room, and endangering their simplicity and openness. She never liked publicity, she tried to keep her doors closed, appointed a porter, adopted tickets, without which she refused admission; but all was in vain, and put aside by the determination of those who were bent on hearing, and through the extreme inconvenience also of keeping guard at the door of a school requiring to be open for the reception of the appointed classes. The desire

still increased ; she thus became more known ; through which many of her most valued and endeared friendships were formed with those who sought her communion :— could it be otherwise ?

Still she maintained her own purpose to keep in retirement as much as possible. She was particularly and fully engaged on the Lord's day ; taking all the hours between the services of the church from the early morning to the night. Her engagement in the middle of the day was generally the most valued. It was one of the remarkable features of this dear departed to be of an unmoved mind on these occasions, not regarding numbers and popularity. Often has she declared, what I am sure was true, that she felt herself as much called out for a few as for many, and that she was as much the servant of one as of more ; she therefore went on with her regular series of instruction for her young people and others ; and whilst the strangers attended, it was to hear her method and her expositions, and her catechetical questions of *the classes*. But, as will easily be understood, it was precisely the kind of thing suited to inquiring minds of any station or any age. This attention which her talents excited became exceedingly displeasing to the person already alluded to, and, with other interferences and reference to superiors, began to give a serious aspect to the opposition. Some objections were stated against the proceedings, involving such misrepresentations, as to give an appearance of a usurped occupation, unbecoming, and supposed unlawful for a female. This allusion will awaken many recollections, my dear friends, they were painful at the time, and were excited by the mischievous flatteries of the insincere upon a mind of jealous temperament — to the wounding of a meek and loving heart, of one who

bore the trouble it occasioned to herself and to the flock, with unchanged affection and firm perseverance in her endeavours to be useful, and by her equanimity to restore peace, and calm the excitement.

I will here anticipate the thread of my narrative, for the purpose of noticing in one view the succeeding oppositions, that such a subject may not be reverted to again.

Renewed animadversions were made in rather strong terms upon the vicar's countenancing these proceedings, which were always answered by him with the deference due to a superior ; but with open, clear description of their true nature, and the blessing he felt it to be to his flock, especially to the younger members ; neither withholding, but honestly declaring his persuasion of the appointment of God.

My sister was naturally surprised in some degree at this misconception of her work. She understood the motive, she forgave the enmity. She endeavoured to be more retired ; but she determined to maintain her labour, and seek the blessing, unmoved by the angry passions of men, or the mistaken ideas conceived of her work. She could not alter the *state* of things without altogether giving up what she felt herself manifestly called to of God, and therefore she could use the words of the apostle, " Whether it is better to hearken unto men, more than unto God, judge ye." So far from interfering with the ministry, she ever consulted its best interests ; and the very attraction to herself, instead of withdrawing any from the congregation, contributed greatly to increase it, by numbers who were drawn to her schools attending also the church services ; and thus they were brought under the increased advantages of ministerial administrations. These things served to

call out and exercise some of her sweetest graces, and to teach her in meek but firm dependence, to lean upon the Lord, and count the opposition "no strange thing." Comforted and supported, she proceeded in faith and unwearied diligence, regardless as much as possible of the various injurious opinions avowed with bitterness against her. The scorn and despising of the *world*, to which she had been no stranger, was to be looked for; but when it broke out within a circle which should have been unitedly interested in promoting the benefit of inquiring souls, and of the children, it was a trial which probed the inmost feelings. I should not allude to these particulars but as they serve to develope the character and circumstances of the subject of this memoir. Names of persons therewith connected, we unfeignedly desire to be for ever unrecalled. She had learned by her loved Master's forgiveness of herself, to forgive those who offended against her; and she was very frequently called to the trial of that grace. She had a remarkable facility in discharging from her mind the recollection of personal disrespect, and was ever ready to give the hand of friendship to such as desired a returning confidence.

All this appeared in the light of trouble, but it tended to increase the attention to her schools; and though the outward expression of hostility was from time to time silenced, it was renewed, much in the same way; increasing perhaps in its serious consequences by the repetition of the same kind of reference to superiors, always assuming an intentional resistance of authority. My sister's connexion with the vicar was among the greatest of her happinesses in this world; but that very circumstance exposed both him and her to the liabilities of such interference,

which some sought to raise who had not openness enough to avow the act; nor yet to give a proper account of the schools, nor to seek to be better informed of their real nature. I must be excused for these allusions, which are far from pleasant to myself, but I felt a difficulty on arriving at the commencement of this period; did I omit the mention of them altogether, the motive might be mistaken, and appear as if I wished to avoid a representation of these occurrences under a reluctance to speak of what some might suppose disadvantageous; or, as not feeling the strength of the grounds for her defence and justification,—otherwise I should willingly have relinquished the opportunity it affords, to prove the adornings of her spirit through the graces put in exercise. As a private individual she was entirely independent of such interferences; but through her connection with the vicar, occasion was taken to assault her in her work; but he, fully conscious of the indirect attack, always ingenuously stood forth in support, to explain with firmness the nature of her labour, and to assert her independence, whilst openly acknowledging his value of her efforts for his flock, and willing that men should judge him according to their own standard. At length the engagements were interrupted by an authoritative mandate that they should be removed from the *vicarage* premises. This of course had immediate obedience, and the convenience afforded her of the retired and comfortable school-room before mentioned, was necessarily relinquished, and she was obliged to seek some other accommodation.

As is usual on such occasions, the notoriety of this peremptory order, and the consequent change, attracted great attention, and she found herself in very unpleasant circumstances from the increasing number

of those who came to hear, and see, and judge for themselves. The room to which she removed not being private property, she had no control or means of preventing the resort. This led her to think of a remedy, by providing a school-room as her own property; and none being presented, or found suitable, or sufficiently retired, she fixed on a spot near the church, which was an object mainly desired by her, and in a part of the town neither very accessible for carriages nor much frequented. She was obliged to purchase the ground and decayed buildings thereon, and erect a large room and convenient premises for her occupation. It is a coincidence not uninteresting, that it is situated on a rock, and built of the materials excavated from the rock:—it involved a considerable expense, but she esteemed it her proper path, willing at all times to spend and be spent for the Lord; and thus at much sacrifice she was enabled to leave the public room and enter on her spiritual labours at her own school-room, as well as to withdraw from the vicarage-premises. She thus wrote to a friend on the occasion:—

‘I suppose you know that we have tasted of persecutions; I say *tasted*, for the trials are not worthy to be mentioned as to degree. * * * *

‘As meekness and submission are always the sweetest companions in trial, I was earnest to maintain them thus in my own heart, and in the breasts of my dear little flock; blessed be God, love has triumphed, and all is well. The only inconvenience was of a private and personal nature. It must necessarily be a pain to us, that any thing should seem to take my school from underneath the vicarage-wing, and in this my heart was grieved; but the wing of the Great Shepherd is spread over us, and mighty effects of grace have been produced,

both in the exercise of spiritual feeling amongst us, and the enlargement of the number of hearers.'

Nothing made a change in the attraction to her teaching ; the more she became known, the more she was sought after. The thing speaks for itself. If it were not of God, it would have come to nought ; and however the prejudices of men, or cold calculating rules might be offended, and men thinking they did 'service,' endeavour to oppose or frustrate the work, it was promoted ; and the dear and willing labourer supported and enabled to leave behind all human considerations, and to pursue with renewed diligence the great object before her. It required no little firmness of faith, and conscious sense of her peculiar calling, to enable her to "account all things but loss" in comparison, but it was the excellency of the knowledge of Jesus that she felt in her own soul, and desired to present by the Bible testimony to all who were brought under her influence. Are you not, my dear friends, fully persuaded of this ? Can you not bear your witness to the simplicity of this desire of her heart in your behalf ? And do you not thank God for the winning grace with which she endeavoured to show you how the Lord set before your eyes Jesus Christ and him crucified among you ? And how she confirmed the truths you heard from the pulpit, out of the same heavenly source of the revealed word of God,—and how she helped you to perceive the comparison of spiritual things with spiritual ? There was no opposition to the ordained means of grace in the church to which you belong : it was a heart-felt attachment to it, and a working together of her mind with its best interests, although she possessed a large and free communion with whoever loved the Lord Jesus, the head of the body, under whatever denomination of human distinction ; for

it was the church which was purchased by the blood of God, that she was *essentially* united with.

The last and decisive open opposition, which involved, and was accompanied by, some other striking particulars, I must necessarily notice; occurring on the Vicar's parting with the then curate; whence occasion arose to induce my sister to defend herself and motives, in a more formal manner, the question being again started on the passage, 1 Tim. ii. 12. The best account of which, and of her conscientious views, and just interpretation, will be most seen by her own letter, printed at the time, and addressed as follows:

‘The following letter is given to the press in compliance with the request of some friends, who wish to be in possession of Scripture arguments, whereby to answer the objections that have been proposed against some of their meetings. It is intended only for the use of the private circle whom it chiefly concerns, and for the relief of such enquirers into the question as are not already aware of the Scriptural authority upon which they may vindicate their proceedings, and who in consequence are uncertain of the foundation on which they stand. Were the question agitated merely as a matter of human opinion, it would be unnecessary to make it of importance; but since it is placed on the ground of a Divine prohibition, it assumes a more serious form, and becomes a point on which it is requisite to justify faith, and to maintain the purity of a Christian conscience. This consideration alone has induced the presentation of the following statement to the friends whom it may concern.

‘My dear Friend,

‘To my own mind there is nothing more abhorrent than a spirit of disputation or unmeaning controversy; and had I any idea that your spirit is now under the influence of mere curiosity, or love of contention, I should at once decline the occupation to which you invite me. I believe, however, that your request arises out of sincerity, and a wish to possess scriptural satisfaction upon a point which has been agitated amongst your friends, and in which many considerations of the most sacred import are involved. Let us mutually implore the Holy Spirit’s grace and blessing upon our attempt to relieve the mind from its burden; and turning to the unerring guide, the Holy Scriptures, there search for a testimony that may dissipate any solicitude upon the subject in question.

‘It has been observed to you, that God has solemnly prohibited all females from the act of teaching or expounding the word of truth, unless it be in some limited domestic circle, to children, servants, or a few friends; and that in every instance where this boundary is exceeded, it is to be considered an act of transgression against the divine command. This judgment is vindicated on the ground of two passages in the Scriptures, which are said to be decisive upon the question, and unanswerable. These passages are found in 1 Cor. xiv. 34. “Let your women keep silence in the churches; for it is not permitted unto them to speak.” 1 Tim. ii. 12. “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” It remains for us, if we will establish a contrary opinion, in the first place to give a solution of the difficulty arising out of these inspired testimonies; and I am not sur-

prised that an ingenuous mind should consider it of the utmost moment to be well informed upon these Scripture directions. Let the same ingenuousness prevail in the examination as in the appeal you have made, and there can be no doubt we shall come to an agreement of opinion as to the result.

First, look to the reference in Corinthians, and read it with *the context*; bear also in mind that the apostle wrote to this church, in severe reproof, for abuses and disorders that had crept in and disgraced the profession of its members. We find from the whole of this chapter, that the public meetings of Christians were conducted without rule or decorum, each member being intent upon *self-exaltation*, and forgetting the sacredness of those seasons wherein they professedly met for edification. The abuse committed by the women does not appear even an *attempt to teach* in this instance; it is evident they were, on the contrary, engaged in *asking questions*, as the thirty-fifth verse proves; and their error was, intruding their curious inquiries at an improper season, and in an improper spirit, interrupting the general order of the assembly; and the direction given them is, to keep silence in the churches, and to *put their questions at home*, it being disgraceful to them to lose sight of the modesty and decorum becoming their sex, and the reverence due in the ordinances of the Lord. This passage therefore is entirely irrelevant to the subject.

Now turn to the passage in Timothy, reading this passage also with the context from the ninth to the thirteenth verse. The manifest purport of the apostle's general statement is the same with that in Corinthians: it is an exhortation to *female consistency*, to be displayed by modesty, sobriety, &c. The woman is re-

minded that one of her chief ornaments is humility, and that, as a believer, she is bound to admit the subordination to which she was reduced by the sin of Eve. It would be inconsistent with this spirit were she to *usurp authority*, or presume to consider herself the ruler or dictator to the man. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." In this Scripture there is no mention of public meetings, churches, or religious assemblies: the prohibition stands simply, "I suffer not a woman to teach," *where*, or *how*, or *what* she is not suffered to teach are considerations *added* to the text, by those who choose to make it bear upon public ministrations: in fact, it does not afford any advantage for, or against, this question. Suppose we take the prohibition *independently* of the context: what is the necessary consequence? It follows of course that a woman is not suffered to teach in *any* way—at any time—or any person. "I suffer her not to teach." We cannot reasonably admit such an interpretation, which would go to the destruction of all female efforts for the improvement of children, &c., either in things religious or merely intellectual. We must therefore take it *with* the context; and doing so, we necessarily come to this solution of the passage, the teaching prohibited by the apostle is that of arrogantly dogmatizing and dictating to "the man," (*or husband* as the same word is rendered, 1 Cor. xiv. 35.) as if in the seat of supreme authority—*usurping authority*; and this not, as is evident, in subjects exclusively *religious*, but in the general department and practice through life.

Let us now turn our enquiry upon the particular point of female labour in the Lord's service, and see whether in such a course, a woman can justly be re-

proached with usurping authority or transgressing a divine command. We admit that there is a ministerial authority, which the Lord has delegated to man, and in which men are the suitable instruments : it consists of ministering in the sanctuary, and public ordinances of the church. According to the interpretation given in our Nineteenth Article, this church consists of ' A congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.' Here a female is not to intrude herself ; it does not belong to her condition or circumstances. We cannot, however, allow that in exercising a talent bestowed upon her by the Lord, or in teaching and expounding the Scriptures to such persons as voluntarily seek this mode of information, she transgresses any divine precept ; but on the contrary, we are prepared to prove that *not* to exercise her talent would be culpable, and a negligence of the responsibility to which the Lord calleth whom he will.

Do you now, my friend, desire satisfaction as to the authority by which a female justifies her *scriptural* appointment to teach ? I rejoice that you ask it, because the testimony is *abundant* ; and from no parts of Scripture more plentiful than from the writings of that very apostle who is quoted *against* the liberty. But it will be more in order to begin our testimony from the more distant period of the Old Testament dispensation. In the first place, it is also necessary that we have clear ideas as to the word *prophecy*, so frequently used in the Scriptures, and so often applied to the gift bestowed upon females. It signifies, in the *highest* sense, a power to predict things future, and was possessed by Deborah

and others; in its lower sense it signifies, to edify, teach, or instruct, and in this sense is evidently used both in reference to the labours of men and women. This explanation of the word prophesy, we possess in 1 Cor. xiv. 3, 4. "But he that prophesieth, speaketh unto men to *edification*, and *exhortation*, and *comfort*," &c. the whole passage decidedly proving that, as it respected the building up of the church in all sound *doctrine*, &c. this kind of *prophesying* was to be considered of unspeakable value, and that the word is not to be restricted to the peculiar gift of *predicting* the dispensations of God. We now advance to the view of those females mentioned in the scriptures, by whom the gift of prophecy was possessed, whether in its highest or more subordinate signification. *Miriam*, the sister of Moses, was a *prophetess*. She led the song of thanksgiving after the deliverance from the Red Sea, and in the great congregation conducted the tribute of praise, Exod. xv. 20, 21. If it be objected that she exercised her talent as the leader of the *women* who followed her with timbrels, &c. we may turn to Micah vi. 4, and shall find her mentioned with Moses and Aaron as a leader of Israel in general, being no doubt distinguished by her prophetic powers as a public blessing to the tribes. Of *Deborah* it is said she *judged Israel*, being also a prophetess, Judges iv. 4, 5. She evidently exercised a talent of a very *extensive* degree, and ruled Israel by her counsels both in *things* temporal and spiritual; for it is said, "The children of Israel came up to her for judgment;" and the whole of her history decides that she was a *public teacher*, and one to whom men and women willingly gave the tribute of deference and trust. *Huldah* was a prophetess, and accepted by all Israel as a teacher of most excellent worth, nor did

the highest dignitaries of the realm refuse to admit her authority, or to listen to her counsels. The king, the princes, the chief rulers, and even the high-priest went *up to her* for counsel, as to one established in authority, and sent to them by the Lord, 2 Kings xxii. 12—20. These are striking examples of the *lawfulness* of a woman's teaching, sufficient to silence for ever the plea that it is contrary to a divine command: for God is of one mind, and if it was lawful in the Old Testament dispensation, it must continue to be so in the New, for the Scriptures are not contradictory in their voice. We are not, however, left to deduce this result from mere reasoning, for the Scriptures determine the point for themselves, and we find that so far from the gospel's having abrogated this liberty; it recognizes it in more abundant power, and renders the example of the Old Testament-times but as pledges, and first-fruits, of the more liberal impartation of these gifts to females in the dispensation of the gospel.

'Of this intention, the Holy Ghost gave full intimation by the prophet Joel ii. 28, 29; read this passage with attention. It contains a promise of the outpouring of the Spirit, in consequence of which "*daughters shall prophesy.*" And lest there should be any doubt remaining, it is added, "Upon your *handmaids*, in those days, I will pour out my Spirit." Let the apostle Peter be the interpreter of this promise, and observe the *times* in which he declares it to be fulfilled, Acts ii. 16—18. If we examine the historical part contained in the first and second chapters of the Acts, it will appear that the *flock* of believers were all together at this time. See the connection from chap. i. 14—26. to chap. ii. 1—18; and it will be evident, the Spirit did then descend on the *whole assembly, daughters and handmaidens*, as well as

apostles and brethren ; so that all prophesied. The same divine gifts continued to prevail in the churches, both as it respected the highest and the subordinate degree of the Spirit of prophecy : and we discover throughout the New Testament, that women discharged their responsibility in this respect, and were prophetesses and teachers, edifying the body of believers. I will direct your attention to a few examples in the New Testament. " And there was one Anna, a prophetess, &c. and she coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem," Luke ii. 36, 38. " And the same man had four daughters, virgins, that did prophesy," Acts xxi. 9.—" And when Aquila and *Priscilla* had heard, they took him unto them and expounded unto him the way of God more perfectly," Acts xviii. 26.—" Greet *Priscilla* and Aquila my helpers in Christ Jesus," Rom. xvi. 3, 4.—" Salute Tryphena and Tryphoso who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord," Rom. xvi. 12,— " Help those women which laboured with me in the gospel, with Clement also, and with other my *fellow-labourers*, whose names are written in the book of life," Phil. iv. 3.—" I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord as becometh saints," &c. &c. Rom. xvi. 1, 2.—These persons are mentioned with honour by the apostle as *fellow-workers*, who according to their calling and opportunity, taught, combatted, edified, and were present in the service of the church. If it be answered, all this it is possible they might do *privately*, I answer by referring to 1 Cor. xi. 5, 6, 10, 13, where St. Paul, without any hesitation as to the lawfulness of a woman's teaching, expressly shews

her *how* she is to discharge her public calling as a teacher, and to the glory of God.

These will, I trust, be sufficient evidences for the scriptural right of a female to teach, and will serve to convince your mind, that we must not interpret the words of St. Paul to Timothy in the extent to which they are sometimes wrested, since the Lord is always consistent with himself, and cannot be supposed to countenance and discountenance, or to command and to prohibit, the same thing. Let us add to these considerations, the sovereignty of the Lord, and the words that are written, "In Christ Jesus there is neither male nor female," Gal. iii. 28. Let us not presume to dictate or prescribe limits to Jehovah's decrees or government. He who is the author of all our faculties, and the giver of all spiritual gifts, may surely minister them where and as he pleases. Nor is there any reasonable or any scriptural ground upon which to found an objection to this grace being extended to woman equally as to man. Allow me to remark that a spirit of holy caution should also be observed, lest haply whilst resisting and vilifying the female worker, we should be found fighting against God. Of this we may say, "If it be of men," that is, if the female intrude herself unappointed and uncalled of God to her service, "it will come to nought, but if it be of God, ye cannot overthrow it." And assuredly we have just reason to believe it of God, when we behold his gracious witness giving the seal to the labour, and through the instrument carrying on His sanctifying work. To Him it belongs in his own appointment to fit the instrument by suitable gifts—to open the door and give the opportunity for exercising those gifts—and to bless the exercise by an attendant demonstration of the Holy Ghost, converting

the soul. And when these combine, they who teach and they who hear, may rest satisfied that this is one of the instances of divine appointment.

I shall greatly rejoice if by these considerations your own mind is brought to rest upon the question ; it will be serviceable to you, and render future opportunities of this description more profitable and peaceful. You have experienced the testimony in your own soul that the Lord has approved your attendance upon a meeting of this description ; let not any temptation disturb you henceforth, if once you are satisfied that the Lord extendeth his smile. This is enough. Be persuaded also that they who endeavour to lead you into all truth, would not so long and perseveringly have worked in this behalf, without a conscience fully approved in the work ; and be not carried about by every wind, or moved from your stedfastness in what you conscientiously embrace. At the same time remember, you are left at perfect liberty. Teachings of this description are not put on the same level as church ordinances : *these* are binding upon the consciences of all ; not so the opportunities presented in the more private meetings ; otherwise than upon such as with an approving mind, unite themselves to those who frequent them, and who are consequently answerable for a right and sanctified use of their privilege.

Your truly affectionate friend,

M. S.

With her usual candour she ever felt an allowance to those who saw fit to take and hold another view of the subject ; her only desire was, as must be seen, to prove that she acted according to the just conviction of her

own mind. Immediately following upon these incidents was the providential supply of another curate, of such experience and age as to have attained to a proper estimate of this world; being a devoted and spiritual minister of God, and altogether in his qualifications suited to his high calling. The mutual agreement of himself and the Vicar rendered it desirable on both sides to become connected in united labour in the same vineyard; and all the usual steps were taken, with some remarkable providential facilities, to fix him in this connexion; but when his establishment as curate by licence was solicited, his ministerial function being already in progress, to our great surprise it was suspended, on account of the work and labour of my sister being sanctioned by the Vicar.

This was an extremely delicate situation for all parties,—the vicar was to lose a necessary and desirable aid for his church—the curate was placed in the appearance of having been offered and rejected. My sister was to appear as one who troubled the church and interfered with the calling of the ministry, and under this authoritative determination either she must relinquish her work, or deprive the church and her friend of a curate and spiritual associate in the ministry. It was a crisis of painful difficulty; and such a mind as my sister's, ever ready to sacrifice her own feelings to a superior claim, was not long in bringing her to the conclusion of seeing it right to give up what was so made to disturb the ministerial arrangement. For the vicar to attempt performing the duties of the parish alone, whilst the curate remained neuter, waiting the issue, she esteemed a tempting of the Lord. Thus pressed in mind, and seeking to be directed by her heavenly guide into the proper determination, she printed a short notice to

her friends and usual attendants, that she thought it her duty to suspend her work; and held the closing meeting in her school-room on the 15th Oct. 1827, taking leave of a disappointed and sorrowful assemblage. You, my friends, will well remember this affecting period of the withdrawing of this mother in Israel, and the chasm it made in your spiritual privileges. It would have been a doubt in my husband's mind, whether to allow it, but with that noble firmness for which she was distinguished in matters of conscience, she pleaded the cause against herself, and brought him to a determination. Well do I remember her fine and meek demeanour, as she then made the surrender of her dearest delights, and which gave to me an almost heart-broken sympathy, knowing her as I did, and being able to estimate the act in *all* its bearings. She did not quit the room until she had induced Mr. Cheap to write a notice of her *voluntary* cessation of the work which had been made the ground of the difficulty. The curate's work was thus uninterrupted; shortly after which, the licence was granted, and the pulpit supplied with a peculiarly eligible and sound divine. I will here give an extract from another of her letters, supplied by the same friend as the former.

‘Probably you will have heard from our mutual friends —, of the circumstances of trial to which we have been exposed: they were with us during the gathering of the storm, and were acquainted with many particulars too long for detail in a letter. Since their departure, the exercise has been more decided, and the result has been of an affecting nature to many hearts in this place. I hope you will have seen one of my letters, printed on the occasion of those questions being stirred up. The reason why I hope this is, because

loving you as I do, I naturally wish you to be possessed of the grounds upon which, as a believer, I have ever felt myself strong in the course of labour which I pursued. Long has the tide of human opinions been violent in opposition to my work, and many have been the misrepresentations and calumnies thrown out against me on this account. But a soul that is *fully persuaded* in the Lord is not easily shaken; and thanks be to his name, I have been kept amidst the cruel assaults of enemies, and the doubts and fears of friends, firm on the foundation, by which I could not but know and feel my God upheld me. Nor has he failed to extend every divine token I could ask of his loving acceptance of my work. Never, never may I cease to testify of this, to the praise of the glory of His grace. I hope that my motives for suspending my usual teachings in the school are perfectly understood. Of course it must be known that I have *liberty* to act in this respect as my judgment may dictate to be right, so that the authority could not extend to the closing of my school. I consider it essentially necessary that it should be remembered the act is *voluntary*. This does not arise from corrupt pride, &c. but from a desire to maintain my integrity in all past and in all future steps respecting this labour. But the fact was, the misrepresentations made of me and my proceedings to —, combined with his deep-rooted prejudice against me, so wrought against us as to produce the suspending of —, our dear and valuable associate. When I found that this was the result of late measures taken against us, it appeared to me that now, for the first time during twenty-three years, my labours here were likely to *impede* rather than promote the good of the people and the gospel testimony. My school is comparatively a

small sphere of action ; the proclamation of truth in the public temple is of wider influence. It is the spread of *Jesus'* name that the true worker desires, and therefore I bless God I had a heart given me to say, this being the case, I give place to Mr. T., at the same time entreating him to understand and to make it known also that I did not, I could not, relinquish my responsibility before God, and that if the Lord should shew it to be my duty to resume my school, I should consider myself at liberty so to do.

‘ Now, my beloved friend, I state this to you only for the reason I have assigned. I desire that nothing in my conduct should cause an offence, or wear the appearance of uncertainty and indecision of principle ; this would be dishonourable to him whom I serve. At the same time I must say I have not at present any purpose to resume my former work. I have received applications from two hundred persons in the flock, to accept them as members of more private meetings, and these I have formed into parties for the purpose of association in our Lord, and under certain rules for discipline. This engagement, combined with what is necessarily annexed to it, with my occupation in completing my Devotional Comments, will afford me abundant work, and I wait to see what the Lord will say further concerning me.’

‘ And now, my beloved friend, as to other matters belonging to the importance of our present circumstances. The Lord is with us ! This you doubt not. He still is encompassed by the cloud, but, “ His faithfulness reacheth unto the clouds.” Yea, “ He is in the thick darkness,” and blessed be his name, faith beholds him clearly there. We endeavour to move according to the leadings of his manifested will, “ step

by step," and in so doing have advanced in preparation for our removal to Stonefall, where at any rate we take up a temporary abode; but we all feel that it is but like pitching a tent which is to be taken down again, not one of us having any degree of *settled* feeling as to our abode on earth. It is however necessary to make arrangements according to the present day, and this I endeavour to do in reference to my part of work. I have not yet entered upon the fulfilment of the plan I mentioned, because of the illness of Maria; but as soon as she is strengthened to quit her room I hope to begin. The meeting I had for proposing my plan was interesting, and I hope our God was with us as he has ever been. Notwithstanding the excitement attendant upon such a revival of something like former opportunities, I determined not to accept any names that night. I wish the parties I form to be composed of such as give in their names after *deliberation*; and I stated this desire also, begging all to understand that I proposed strict discipline, especially the liberty of mentioning in the party any offence reported of any one of the members, that opportunity might be given either for open reproof or for the vindication of the aspersed. I consider this useful in order to prevent scandal; and it also appeared to me a good touchstone as to the sincerity of professed discipleship. I have since that night received the names of about one hundred and eighty persons who wish to be so associated. These I design to divide into three companies, and if nothing occurs to alter the present plan, to see them Saturday and Monday evenings; and perhaps, during the winter, Thursday *afternoon*, to prevent going up to Stonefall at night. We must however necessarily be down here for the singing night, and for the Wednesday lec-

ture in the church. Maria and I shall sleep at the school Saturday, Sunday, and Monday nights.

‘We are thus preparing as *missionaries*, and I hope with a missionary mind and heart, and if the Lord is pleased to strengthen this body we shall be thankful to work in this way.

‘Maria arranges her meetings to be at the same time, and will come down in the mornings to the National School on the poney. This is what we propose, but “the counsel of the Lord shall stand.”

‘My own reflection upon present events, are increasingly awful and serious. I consider it a last sifting dispensation to this place. I see, notwithstanding a decent exterior and professed regret to Mr. C——, no *reconciliation* to the *cross*; and there is also a fearful insubordination remarkable amongst many, which we may conclude to be the prelude of the withdrawal of the light from them. To be gospel-hardened is fearful; yet it is so with many. The remnant are in a praying lowly state. God will keep his own; and now we see more and more how true the revelation is, which respects both the world and the church.

‘The world will perish in its proud defiance of the Lord. The church will rise triumphant from the storm, and be revealed in its peculiar character. Ever let us be feeling our foundation, and looking out for our God. He is quickly coming! Our hearts reply, Even so come quickly! O blessed, long-expected, long-desired day, dawn on this night of error! Disperse the gathering hosts of darkness!’

Observe the unmoved zeal and love in the Lord, which prompted to such labour still, under such circumstances!

The nature of her feelings and sentiments will be more fully gathered, by the following additional extract from a letter to another friend, soon after we had retired from the midst of the troubled scene at Knaresborough, to a neighbouring cottage in the country. It is so just a picture of herself, that it brings her back to the vision of my memory, as though I saw her again under the impression she acknowledges.

‘I am very jealous of taking any step as regards my own particular situation. My calling, my experience, and all that belongs to me, I cannot but know have been singular dispensations, of which I also know the Lord has peculiarly kept the management and direction to Himself. A life of tribulation and persecution is not unwelcome to me ; and since the preparation of the heart is from the Lord, I may reasonably conclude that this is his will concerning the road I am to travel home. He does nothing in vain, and having filled and maintained in my soul a measure of this kind, am I not to look out upon the stormy region and in it see the purpose of eternal love ? O yes, my friend, this is my heart’s glowing experience. There is also another thing to be considered. My present circumstances must be looked upon by others as if *self-inflicted* ; because you know I can if I please independently of human opposition, exercise my calling ; they who are unable to enter into the particular accompaniments of my relative situation will of course judge only by this rule, so that all persecutors will be exonerated by them ; nor is it probable that such as are not interested in the labour and event, as my beloved ones are, will view the subject as of much importance. The attack upon us on the contrary will be justified by many who consider them-

selves sober-minded, as they would willingly let me act according to the liberty possessed by Dissenters. I am so fully persuaded of these things, and so sure that I must ever remain almost exclusively, I may say, the *Lord's* object of care and support, that I am not careful, unless *called upon* to do so in vindication of truth, to plead my cause with man; and having an *entire* assurance of the minute attention which Jehovah gives, in his omnipresence and omnipotence, to the whole government of our paths;—I rest in this confidence.

‘Should he own *your* zealous effort on this subject according to his own inscrutable wisdom and way, we will magnify him together. But I do not look for any *visible* or outward answer to your deed. I think it will arise in the invisible world before the mercy-seat as an acceptable offering of love, and will be answered by the descending of the rich dews which belong to the invisible kingdom of grace, refreshing us all in the Spirit; and this is enough!

‘I have begun my Monday nights weekly catechetical meeting, which is very full. I have chosen the miracles of Christ; treating them chiefly as representative of the healing of a parallel case in the soul. I opened the meetings,—with a general preparatory subject, and have since had the leper, and the palsied servant; and the next Monday we propose to have the fever of Peter's wife's mother.

‘My soul retains its solemn influence; I cannot describe how much I have experienced of this description ever since the first bursting of the storm; neither have I any feeling of having reached the crisis. My spirit is in a waiting posture, strongly disposed to take the dispensation as an intimation that my first object must be to complete my *writing* work, and this in order to

be ready for some hidden appointment. If to the *eternal* rest, all welcome the blissful call! If to a missionary conclusion of my course, equally welcome the will, for all Christ's will is love. Oh how dear are his counsels to my heart! How healing and precious His voice! In the sounds thereof the sounds of a human kind are lost, and creatures have little which they can do in the way of robbing the soul. Oh what is the humming noise of the busy strife of the world, when listened to as from another world, into which, my beloved friend, *we* are privileged to enter, and where with Christ we sit together in heavenly places. In a little time the veil will have passed away, and we shall fully realise all that faith is now apprehending.'

We may have occasionally incurred the suspicion of changeableness in some of our movements, many of which have been rendered necessary from imperious circumstances. Our change of habitation has been occasioned chiefly from the state of my own health, which rendered the country air necessary to my existence. The separations which this produced were extremely painful to us all. The work of the *vineyard* was the first object, and that could not be deserted; the inconveniences besides were serious, and operated sometimes to make me attempt again and again a return to the vicarage-house, but I was always obliged to quit it again.

This induced us to make trial for three years of the house in the outskirts of the town so as to enable us to combine the two objects,—my health, with the personal care of the parish; where probably we might have remained to this time had not those circumstances happened, which as stated, produced a

movement among the people of party feeling, and led us to suppose in our haste judging by appearances, (fallacious criterion!) that the season of our special usefulness might be at a close. Had it been the *first time*, this impression might not have arisen; but as it also was accompanied by some very trying events in our own circumstances, we thought we perceived a providential loosing of the tie here, and enabling us to consult without doing wrong, the relief to our own personal considerations by withdrawing altogether from Knaresborough; and this idea made it the more important, did we find it so by succeeding symptoms in the parish, that we should see an *efficient* minister placed here as a substitute for the personal care of the vicar himself. Mr. C. did not however *adopt* the plan he had in contemplation without desiring first to try what might be the mind of the Lord; he therefore made arrangements to place everything in Knaresborough on the best plan he could, in hope at least of leaving the gospel in full and faithful freedom amongst the flock: we therefore formed our residence unitedly at our country cottage waiting the indication of the Lord's will. Did it appear that his will directed our stay, we were willing to adapt ourselves to our circumstances, and remain. I believe my sister's mind was made up in that case, as far as she herself was concerned, to remain under any circumstances, willing to submit to any deprivations rather than leave a flock, which however tempted and broken had still a large portion of stedfast adherents to those under whom they had been accustomed to be fed; and, unless it was so clearly manifest that the period of her ministration together with our own were closed by the Lord, she would suffer the separation from us rather than from the

flock. Such was her resolve, unless the Lord gave decided indication to her to remove her scene of action.

So near, my dear friends, have you been more than once to having seen a very different state of things at Knaresborough. But whatever *thought* arose in *haste* in our minds, we thank our God we did not *act* in this respect in *haste*. There was much to disgust a generous mind that had been willing to be devoted to a flock, to see it so soon agitated by an adverse wind from the enemy,—while *human prudence*, meantime, such as the children of this world would adopt in their generation, would have been sufficient of itself to have moved to the change; but I trust we have overcome through the Lord's blessing, by his helping guiding hand, and that the conduct of the children of light has been the prevailing constraint. The Lord interposed; and it is clear that through much tribulation we enter into the kingdom of God. Our beloved has passed through all; abiding in her hope and trust, and the rod and staff have borne her up. She waited to see the salvation of God;—the way through the deep was opened. She entered undaunted, and not a wave closed upon her path until she was safely sheltered in the arms of her redeeming God!

It was no small trial of the spirit of the congregation, *generally* attached as so many were, to the means of the intermediate Sabbath instructions of their friend in the Lord, that they cordially adhered to and appreciated the minister granted them at so great an expence as the loss of what they so much loved. Thus for some months, matters were at rest, and my sister turned her talents into other directions. She was however pressed in spirit, and like David, when under imposed silence he could not restrain the spiri-

tual fire in his soul, she was constrained to let it break forth, and again speak with her tongue ; a tongue surely touched with the fire from the altar.

There were many motives to her thus resuming her wonted labour which she had sincerely surrendered to the occasion. The increasing claims upon her to renew her instructions, the remarkable evidences which were afforded of the blessing which had attended them, the proper independence of her own circumstances, and the peculiar influence upon her own spirit, awakened many serious reflections ; and feeling her conscience wounded by her retirement, she at length came to the resolution of returning to her accustomed calling, and henceforth to cease from man and cast herself upon the Lord ; rightly judging that he would answer her prayer for indisputable indications of his will ; and so renew or close her influence according to his purpose in love and wisdom.

Whilst reviewing this period of my subject I have been favoured with the voluntary offering of the following description of the impressions made on one who before the time of this interruption was induced to attend the school ; it serves to recal some circumstances I had forgotten to remark upon, reminding me particularly of the prohibition by authority of the vicar's or curate's entering the school-room ; this, like all the other parts of relative deference, was directly attended to, but it had bearings which much affected and injured the sheltered simplicity in which the exercise of the talent had hitherto been conducted ; and, as perhaps was intended, would have led to the appearance of separation from the church, but for the firm and meek mind which was thus aimed at.

A description of the effect produced by the existing

union of mind in this service of love, as given by this friend, will shew in some degree its consequence, by the change it wrought in the after method of proceeding ; for it had been conducted as a sort of Sunday Aid for Adults, which was its real character, and bore the evidence of *united* interests, and of *one* object in promoting the benefit of the flock ; a union of purpose which Mr. C—— was sedulous to manifest as well as to promote amongst the people. The following incident will explain this more clearly.

The lady referred to, a visitor at Harrogate, thus writes:—‘ On seeing a carriage at the door, I inquired where the gentleman was going, who replied by saying he was going to hear a most excellent teacher at Knaresborough, the vicar’s sister, a Mrs. Stevens ; but Mr. C—— was so particular, that he must go to the vicarage and see *him*, and *he* would conduct into the school-room, as he was always present, feeling it right on her account as much as of those who went to hear her.

‘ My friends and I went to the vicarage, Mr. C—— most kindly received us, and the curate was there, and I was struck with the propriety, for I was very much afraid of doing any thing which a gown and bands did not sanction. I felt the delicacy and propriety of character in them all. Mr. C—— was as the head of the woman, to hear, and see, and prevent any thing that sometimes unprotected women are driven into ; he allowed the gift which God had given to be exercised, but kept his place as overlooker and judge. Moreover, in his family again, I was struck with Mrs. Stevens’ submission, and his keeping his place as his own. Never did he allow, in what I witnessed, any interference in his duties, or directions of any kind, and beloved Mrs. Cheap’s displaying a less familiar manner as his repre-

sentative in the family ; whilst Mrs. Stevens, accessible, frank in conversation in her school-room, there freely, unsparingly, communicated what she believed the Lord gave her to teach.

‘ I watched them all with a minuteness (my liveliness and ignorance might little lead any to suppose I did) I was looking to see how far I found them all like the Lord Jesus Christ, to which I always, as far as he had revealed himself to me, referred all those who professed or held responsible places as Christian teachers, &c. and the subordination and mutual acknowledgment each in the other of what each believed God gave,—struck me then, and does now ; and the sweet and strong sense of her daughter, always retiring, always able to prove His Spirit and mind that dwelt in her. . . .

‘ I remember well when ——— forbade Mrs. Stevens teaching on the vicarage-premises, and forbade Mr. C. attending her, and that I grieved and felt how little they knew what they were doing. It first made me ask many questions which had lain dormant till then. Her teaching that day was of subjection to the powers that be ; commanding, as it were, her own scholars not to murmur or speak evil, but to shew what they had been taught by their conduct on this occasion.

‘ I think twelve of the workmen called Luddites, had gone to hear her that day. I believe Mrs. S. had selected that subject on account of so rebellious a spirit being abroad, and it now answered two purposes. I remember dear Mr. C. coming in and telling the assembled people as meekly as could be the orders received, and telling us what our duty was.

‘ You know it was only on strong arguing that Mrs. Stevens would teach in another place, or take the liberty which was provided of *licencing* a room—to which in

the issue she was forced, to avoid the *intimated intention* of imposing the fine on the assembled people (and even then her delicacy was shewn, in that it was done for her by another); she saw the purpose was to place her in the light of a dissenter.

‘ She felt pained at this publicity of her situation, and the absence of her friend, and of any possible consequence of Mr. C. being placed in the apparent allowance of any disobedience to his superiors. She *told me* she must feel the will of the Lord very clearly indicated before she could teach elsewhere. I own I was grieved that Mr. C. should be absent, and his curate also on all accounts; it was putting Mrs. S. in very painful circumstances, and giving to her the appearance of what she was not.

‘ She could not, if she felt the Lord directed her, cease to teach whilst hungry souls came for teaching, and she did feel it a distressing state. If Mrs. Stevens felt she was under the Spirit’s guidance, she could not yield to any in *that thing*. Whilst Mr. C. was present, her task seemed easier and she was seen in her right place!

‘ You will remember my carriage used to convey many whose prejudices were removed after once hearing her, and who attended like little children with their families.’

The above communication affords a strong proof of how events tended to place my sister in such a different situation from that in which she was when the strangers who visited the schools were comparatively few, and passed from our own drawing-room through our little garden, by a private door into the school room, on our own premises, conducted there in the light of a private or family party. That delicate retired distinction once

interrupted, it suddenly took the new character and appearance which no efforts could prevent and which finally subjected my sister to submit to the necessity, and even to regard it as a providential influence.

I will sum up this series of troubles, by giving another letter of my beloved sister, in which is expressed her affectionate communion with the dear friend she addresses; and with it her own remarks at a later period, on the last trial of the kind she lived to experience. It will shew the mind with which she ever sought to derive spiritual advantage from the events calculated to put her inward feelings to the test, and on the whole will be to the reader a refreshing conclusion of this subject.

‘ My precious friend, truly precious to me in the dearest bonds that are known in earth or heaven. There can be no tie like that which unites the Lord’s redeemed, making them one for ever in him. This may be said of *all* the *family* union in respect of the strength and perpetuity of the bonds, and this they possess; but in addition to these, my beloved friend, God has given us to experience the indescribable sympathy which belongs to spirits that are framed with kindred natural affection. These, when sanctified, must needs produce a greater measure of such fellowship in the Lord; and when I read your overflowings of heart conveyed through the pages you send me, I feel that they enter into an open bosom, so that it is as deep that calls to deep. O may they be so united as to form a confluence of spiritual affection and experience that shall flow into the bosom of our God with acceptance; in him assuredly we shall then be reunited by new impartations from him.

‘ I received your welcome packet and have had a

sweet refreshment from its contents; this will be, I know, a sufficient return to your heart for whatever you may have imparted. A more speedy reply would have been sent, but as usual, I have to say that my time is so taken up as to leave me no opportunity for letters but what may be pressed out of some season of unexpected occurrence.

‘ Many have been the arrangements I have made for securing a day or half a day to be given expressly to correspondence, but I have not yet been able to accomplish the design. The Lord’s words “ turn not away,” when applications come from the needy of any description seem to have a constraining force, so that when an appeal is made by a *present* claimant, the time is given. You will rejoice also, my beloved friend, to be told that these claims are greatly increased in our own place.

‘ There seems to be a gracious desire to *hear*, and in consequence there is an advancing necessity for *individual* attention to the hearer. The Sunday evening meeting, (between the services) attracts many who have not been accustomed to give their minds to the subject of religion; in the first instance perhaps the mixture of *history* and of *character* gives an interest, and we will hope it conducts to the reception of the application to personal concerns. My room is too small for the accommodation of all, and persons are obliged to go away, not able to get in. I am thankful to our dear Lord for this influence in the *latter days* of my working, being earnestly desirous before him to attain to the privilege of having last works more than the first, and feeling tremblingly alive to the danger of relaxing in inward fervour or in outward tokens of the heart’s love. We know that when there is no visible failure in the profession of the faith, there may be hidden

declensions known only to God, or a spirit of formality and of *constrained* working, wherein the lack of unction is perceptible to the spiritually minded. I beseech the Lord that this may be averted from me and from mine, for it is a grievous evil, and unless there be the Spirit's energizing presence with us we know how speedily we might sink into such a condition. Instrumentally the hungering appetites of those committed to our care preserves us from this peril, if at the same time we realize our dependence upon the Lord for power to feed.

' We are now settled in our more domestic work. Harrogate is of course empty of visitors, and the season is past, leaving a savour of the Lord's faithfulness for which you will join me in giving a tribute of grateful praise to him.

' The past season has however been marked by a renewal of trial, through the association which we had hoped would prove so comfortable to all parties. It did not prove as we hoped. . . .

' But this cloud is gone and the showers of blessing have been given ; we have had power given to endure, and the threatened evil of party feeling in this place yields to the clear evidence of truth which has come forth. Our prayer is that the misguided individuals who are gone may see their error, and strike out the root of bitterness from whence it issued. My friend, it will never be admissible that they who are to exhibit *Jesus*, should hold forth themselves ; and vanity must ever be destructive of simplicity and true zeal. The trial in this history has been painful so far as the cause of Christ has been involved in the discussion, but our mouth is shut by the sense of covenant faithfulness to the word, Psalm xxxvii. 5, 6 ; and I only mention these things to you because you have one heart with us, and

will delight in the renewed testimony of Jesu's abiding fellowship with his people. It is good to be tried in whatever way he sees fit to prove *us*. We have dross that must be separated from the gold and consumed. We have the gold also which must be proved, that its character may be known and God be glorified; the furnace is appointed for this end, and we enter it with grateful acceptance of the voice, which, whilst the hand is casting us into the fire exclaims. "Shew me thy ways, O Lord; teach me thy paths." Psalm xxv. 4.

'Of *your* afflictive trials, my own dear friend, this surely must be said, God has proved you, but he has been with you in the whole of the fiery trial and by it has not only refined you for his praise but has afforded to others an increase of spiritual knowledge and experience. We ought to bear this in mind, our afflictions are not intended merely for our own individual increase, but for the advance of such as being called forth to the acts of sympathy, and faith, and love, are hereby proved and sanctified. How truly has this been the effect of your trial of suffering. In your dear ones what enriching experiences have been produced, which but for the trial they never would have possessed.

'If the Lord's children are required to have the *active sympathies* which the mind of Jesus has and imparts to his members, it is of course through the existence of such afflictions endured by others as shall afford opportunity: there must be weepers, if we mingle *tears* together, as it is written, "Weep with them that weep." But the fact is, that all shall work together for Emmanuel's praise, and for the beauty of the church and all its members.'

'that dear girl left us last week, to take charge of two little girls as nursery governess; she had been six years

in Stonefall school, and not absent in all that time, in the whole six *days*.

‘ Farewell, my own beloved friend. Give my true and tender love to your dear ones. I have worn the *helpers* to *my hand* with great comfort; they go with me to church, and would seem to *remind* me to lift up my hands for you, were this needful; but we continue in the union that instinctively prompts to this act of believing love.

‘ I am, ever yours,
in tenderest sympathy and affection,
‘ M. S.’

Thus freed from the incumbrance of a doubtful mind, she recommenced her important labour, and ever since, though often troubled, persevered in unmoved simplicity and confidence, above the censure or judgment of man. The subject thus briefly related, will be satisfactory, and sufficient to account for her line of conduct, and may now be wholly quitted.

CHAPTER IV.

CONTINUED REMARKS—CHRISTIAN FELLOWSHIP OF MANY—FEARS OF THE EXAMPLE—GIFTS AND CIRCUMSTANCES PECULIAR—VARIOUS OBJECTS OF ATTENTION—VISIT AND EXPOSITION—PREFERENCE OF RETIREMENT.

It will be borne in mind, that for the object of wrapping up in short the painful circumstances contained in the last chapter, we have passed through a series of years, perhaps above twenty, in which time various incidents occurred, both of a private nature and of things belonging to the flock, although from the sameness of our life, and the singleness of our occupations, they afford but little matter to detail. It may be summed up by saying that many arduous circumstances arose, many apparently arduous dispensations, by which our faith was unitedly much and frequently tried. "Trust in the Lord—dwell in the land," were the animating exhortations which many times cheered the drooping heart, and strengthened the feeble knees; and notwithstanding all, the vineyard-work went on, and this dear labourer united with her supporting companion sustained in divine strength the rough winds and stood to the appointment, the more urged to labour and support the weak, until the Lord said, "It is enough," and as to her, bid all be still. And O may the trained and the tender vines, long, and to the end, give proof who has been the great husbandman that grafted them into the

living vine, and under whose watchful and directing hand this chosen vessel was honoured with a humble station in aiding the ordained ministry, in the dressing and the keeping of the little vineyard through his holy name and omnipotent strength !

It may be as well to remark on the chief reports and prejudices against her as of one who usurped a situation impeding the ministry. There were causes assigned for the separation of some associates, very different from the real reasons, and very easy to be impressed on the minds of those who knew them not, tending to ascribe them to an influence never used as adverse to the parties concerned ; it was a *popular* representation and answered a purpose ; and thus where the objection to female teaching existed, a ready credence was given to whatever might be insinuated as resulting therefrom. These misrepresentations were never contradicted by us in the quarters where they were promulgated, being more willing to bear the false reproach than to expose the cruel and somewhat artful procedure. ‘ *Let it rest,*’ she always said, “ we do not live to men ;” and when sometimes allusions were made to these things in private conversation, she always stopped them with a peculiar quickness, as if fearful of any rankling bitter root springing up, and with an expression which at once spoke her watchfulness and her appeal to the Lord, ‘ Do not let us revert to such a subject. The Lord pardon !’

It will be easy to understand how the many lurking evils in the natural heart might give rise to these things without a previous formal design. To certain dispositions there would be temptations. Envy or desire of pre-eminence, with perhaps an indolent aversion to labour, or repugnance to attend to the young flock, or neglect of the sick, or conscious deficiency, or a union

with the world ;—by these the heart is excited to put a shade upon those superior habits which rendered the want of them obvious to their own eyes without provoking to love and to good works. There is besides in the heart,—the fear of man, and the love of the praise of men, and the self-seeking interest. All these things are in our nature and abound.

From among the many Curates which the Vicar had in association with him in this place, I at this moment number fifteen who glance across my mind, that were in close bonds of Christian love and fellowship, independent of our own dear brother who was a fellow-labourer some time. These were able to discern her gifts and gracious use of them, glad of the aids afforded them in various ways through her diligence and influence, and whose names might be here mentioned with perfect confidence but for obvious reasons ; among which, would be the consequent mark of those who were omitted and which I have truly said we desire never to recal in *such* remembrance. Just now we have the following short but affectionate allusion from one of our late Curates to a friend. ‘ You have suffered loss in the death of the righteous—Mrs. Stevens is no more, but to her this is eternal gain, for she wrought a good work ; the gracious reception, “ well done, good and faithful servant,” awaited her ; for whatever an evil world may think, these are they that shall shine as the stars for ever and ever.’

During this same period the number of the population of the town was continually changing, from the accessions introduced at times when the manufacturing interests of the place were prosperous, and declining again as it left this town and passed away to others, which often gave new impulses, but never, I may truly say, relaxed the willing exertions of this devoted one.

to imitate this happy but arduous course; but let it be remarked, she did not confine herself to the one part of her calling so obnoxious to many, and so dangerous too to any who would venture on it unbidden of the Lord; it was but one part of a wide whole; it was no desire to be distinguished for her talents, she was as much devoted to the youngest children in her youngest classes, as to the age, rank, talent, or piety of the numerous friends who delighted to hear her. I have seen her return from her crowded schools at all times as calm and unelated, perhaps less so, than from her little children of five or six years old, and have often heard her declare she felt as much interested and called out to her work for few, however few, as she did for her crowded room; and every one who knows the nature of these things, will understand how much more laborious it is to convey to a child a clear understanding of the subjects she dwelt upon, than to refined and well-informed minds, to whom she would have no necessity to study for plainness of speech below her usual style. Should any feel disposed to undertake such a course, let them well consider that the source, the *only* source of such health-given powers, are in the living fountain. Attempts from any other source will only lead to disappointment or to some ensnaring flattery of self-righteousness, or to weariness under vexation, or to despair of doing good. Abana and Pharpar may look promising, but wanting the secret moving, they have not the virtues of the Jordan of Israel.

She loved to go with the flock to the courts of the Lord's house, as formed in our own church establishment under the reformation, which she preferred, and joined in the devotion, and listened to the pulpit exhor-

tation, and attended the sacrament of the Lord's Supper with punctuality, as one who knew herself dependent on the Lord, and needing his appointed privileges like any other of the flock.

One of her most attentive occupations was the care and instruction of the young in the nature of our sacramental service of the Supper of the Lord, and of the duty of obedience to the sacred institution of communion at the Lord's table. She had her special monthly sacramental meetings, to lead them to the understanding and use of this great privilege, as shewing forth by the bread and wine the Lord's death till he come, and of the refreshing and strengthening nature of the spiritual partaking of those outward signs of the body and blood of Christ which were given for our everlasting life. Thus she endeavoured to unite them in bonds of dearest interests to the church of Christ. She diligently gathered them together, and herself in the midst of them partook with them of the sacred feast.

She zealously exerted herself to assist and improve the psalmody by great personal labour and constant attention, together with her daughter, in assuming the charge of the female part of the little band, who, animated by their example, freely gave the service of their voice to the singing the praises of the Lord. She joined them in the exertion and protected them under her wing, seizing such weekly opportunities as were afforded when they assembled for practice under the organist, (who was glad of their aid and always kindly forward to meet their wishes) conveying some religious instructions and such precepts of conduct as were called for. That she took such a part, was the condescension of Christian humility, not as exhibiting her own superior talent; for like the man after God's own heart, she

would have been content whilst serving in devotion of the heart to be in the sight of men even "vile." She required nothing from others that she would not be ready herself to perform; and this gave a sweet influence to her desires, being always the fellow-worker and companion in their spiritual employments, and in many occasional indulgencies in innocent recreations she was the cheerful and discreet conductor of the party.

She has been often censured as passing the bounds of female retirement, but it was from ignorance of her peculiar circumstances. It is true she was, as we have seen, unavoidably public in her own little sphere, whilst it is as true, that it was unsought and unintentional; but having made many efforts to put the censure to silence, by contrivances to avoid publicity without effect, she was not to wrap her talent in the napkin—it was given her for a purpose, and using it, she could not prevent the attraction which its use excited; until at length she gave up the attempt, and encouraged by the large blessing of the Lord upon her diligence, she resolved in meekness to endure, and in faith to persevere, forgiving the defamer and censurer, whilst ready to give an answer and support her conduct on Scripture warrant.

On some occasions when she has been from home she has been solicited to gratify private parties of friends with an exposition of the Scripture. This she exceedingly disliked, and constantly refused, except in a few particular instances; to avoid those requests she used to keep herself as much in concealment as possible.

She exceedingly objected to the presence of gentlemen, especially of clergymen, in any other situation but her own school-room, where she felt at perfect liberty. All who entered there were voluntary hearers, and it

rested with themselves; but in other places she had a different opinion, they were not her allotted sphere, and she did not choose to pass her providential bounds.

Even in her own private lesser assemblages in our own house she felt compelled to decline to receive gentlemen; and a few times when some special interest was felt which induced a clergyman to place himself in her room with the party of ladies, she presented him with the Bible and refused to conduct the meeting, referring that and the prayer to him, though if the subject led into a conversational discussion, she freely bore a part. But where she suspected any thing of mere *curiosity*, she was the more reserved.

On one of those occasions in which she yielded her own feelings, I have the following account from the lady at whose house the circumstance took place.

‘We perfectly remember Mrs. S. teaching in our drawing-room. I had invited all the clergymen I could, *unknown* to her; I did not mean particularly to notice them, but she saw Mr. H. (or I told her.) She said, ‘Oh, my dear, I cannot speak here, you should not have done so.’ ‘O,’ I replied, ‘why not?’ She looked upwards and said, ‘I speak in the presence of God, why should I object to these?’ After she had concluded, Mr. H. seeing the young people kiss her, said, ‘I would kiss you too;’ she answered, ‘Our spirits kiss.’ My brother, the master of the house walked home with her to her lodging,—Mrs. S. leaning on his arm, Mr. S. Mr. J. and others that I will not mention were there.

‘Mr. H. observed, ‘I have scrutinized all she said; I came determined to find fault if I could, but I can find none with matter or manner.’ And to shew his

opinion of her teaching, when I sent him a letter on the Millennium, which she wrote for him to see, he said he was sorry to read *it*, 'It was a spot on the *sun's disc*.' This shews that friends did not partially praise, but holding their own opinions, they told and she bore to hear, what they felt to be truth.'

Thus far the friend's communication. Both these dear Christian characters are now in perfect accordance, such as the spirits of the just made perfect must be, and they are little concerned with the opinions of a world out of which they are clean escaped, as a bird that is let loose from the snare of the fowler.

Her unfeigned preference of retirement may be further seen in the reply given to a friend who wished to draw her out into a more conspicuous situation, from a zealous desire to extend her usefulness, and will give proof of her humble sobriety of mind and meekness of faith:—she writes as follows.

'Respecting myself, my beloved friend, I feel decidedly of opinion, that my best path at present is to remain quietly *here*. I love and affectionately estimate the fervour of your dear heart to Christ, to his people, and to me; and dearly I love you, not only in gratitude for all you have been and are to me, but in the holy sense of how you have not been ashamed of me, the prisoner of the Lord Christ, having oft refreshed me in the heat of the day, when trial has been allowed to come. But the more I reflect upon the dispensations towards me, the more I am disposed to follow the Lord's direction into the wilderness; there I would be as a *hidden* spring that none should be invited to contemplate. I had rather in this way be made to send forth the streams which may water some parched place, like the brook Cherith. The Lord feeds me here in the

same faithfulness, as he extended to Elijah, and until he clearly says, Arise, and go to any other situation, my heart is settled.

‘ I am sure you will enter into my views. I think also that I shall here be enabled quietly and shortly to complete my comment. And then should I live and be commissioned still to the earth, I shall be more at liberty for the Lord’s work in a different form. Besides, all this *popularity* is not to *appear* desirable to the simple-hearted. Sometimes persecutions might serve to render us more the objects of attention, and it might also appear as if the persecuted sought to stand prominently to view. I dread such an evil, and I abhor it. Let God be the simple object, and we poor persecuted ones, dear in our lot and station, and content to be nothing. My health also speaks the same language. I am still suffering by great debility, and either from rheumatism or from the pain of weakness, I know not exactly which, I am in such a state as leaves me very little cessation from positive endurance; this makes me obliged to seize passing opportunities for writing as I am enabled; probably I shall remain in this state at least until the warmer weather. All this considered, my beloved friend, I think you will quite agree with me; and much as I long to see you, and many as are the powerful allurements to my heart in that place where I experienced so many mercies, I consider it my appointment at present to be where I am. Well do I know that your heart acquiesces in all that the Lord designs, and that you will think I judge for the best. Beloved friend, take my grateful thanks for all your zealous arrangements in my behalf. Jesus will reward you sevenfold into your own bosom. . . .

. . . . God ever bless you in the bosom

of Jesus, and fulfil all your petitions and desires in himself.

I am yours in grateful truest love,
‘ M. S.’

The simplicity with which she confined herself to the divine oracles for her instruction, and the prayerful spirit and diligent study with which she became so thoroughly acquainted with them, gave her a firmness in the truth, which kept her in unvarying steadfastness in the doctrine of God our Saviour, and the singleness of her heart and mind, in fixing on the one great object and source of wisdom, Jesus Christ and him crucified, was the secret of that powerful attraction which attended her instruction, exemplifying our Lord's own assurance, “ And I, if I be lifted up, will draw all men unto me.” She studied the spirit, and manner, and success of the inspired apostles, and laid up their words in her heart, traced the strength of the foundation on which they built in that single word, that the “ preaching of the cross,” is “ the power of God unto salvation.” It was this which in the height of her flowing eloquence always kept it pure and chaste, and in her simplest instructions of the little lambs of the fold, always kept it dignified. Let it never be forgotten, Jesus ascended on high to receive gifts for men, and that being looked to in faith, he will *shed them forth* upon the waiting and expecting soul, and bring them into the privileges of the Holy Spirit, which, “ *ask*, and ye shall *receive*.”

Among the many endearing incidents which occurred, we esteem one of so special a blessing, and exhibiting my dear sister so much in her constant sympathetic action and movements of spiritual friendship, that I am sure it will be a welcome introduction in this place, as

given to me by the person to whom it was most endeared.

‘ My grandmother’s increasing delight in attending the schools was in watching the countenances of the poor as they were listening to her instructions: her spirit I am sure was sympathising though she heard no words, having been deaf above forty years. Though she saw a few rich and learned, yet she saw chiefly the poor about her, especially before Mrs. S. was drawn into publicity. It was their attention which used to delight her so much as to lead her to those rapturous expressions of affection for your sister which my worldly and timid mind used to think very indecorous; but I used to admire in her that total unassumption at any time, which, when contrasted with her faithfulness in speaking, formed so striking a feature in her character.

‘ I have said I thought the circumstance as striking an instance of the Spirit’s operation without the intervention of the senses as I had ever witnessed. I will be as exact in my relation as the lapse of time will permit me to be.

‘ My friend and I had accompanied my grandmother to Harrogate, who was very ill. Her only daughter had died a few weeks previous to our journey, but as she thought Harrogate was beneficial to my health, and she liked the place much, she determined to go. She grew rapidly worse after we reached Harrogate, and we had no hope of her recovery. She did not even recognise me, and for two or three weeks gradually declined—drospical symptoms indicated a speedy termination of her earthly existence.

‘ One day being much distressed by her total indifference to all around her and especially to myself, whom previously she would not allow to be absent from her

even for a night after she became a resident in my father's house; and all her utterances being of dread and anguish, which now I have no doubt was conflict of spirit through manifold temptation,—I was quite overcome, and prayed inwardly to know how I could most effectually relieve her.

'She was particularly fond of Mr. C. and Mrs. Stevens, and respected the whole of that family, every member of it peculiarly; and though quite deaf, had attended Mrs. Stevens' teachings like a child, when upwards of eighty years of age, delighting to witness the eyes of all present, the poor especially, fixed upon 'that good woman,' as she expressed it, who was instructing in what would make them happy, in this world and the next. I determined to leave my grandmother for two hours, and go to Knaresborough, to persuade Mr. C. or Mrs. Stevens to return with me, and to see and pray with her and for her.

'My friend told me I was only preparing disappointment for myself; as my grandmother probably would not be alive when I returned, and she could hear no one, and not even know or understand me. I told her I was quite resigned to the will of God, and if I found my dear grandmother's spirit had fled when I returned, I should not be disappointed, acknowledging God's mercy in it,—but I hoped it would not be so.

'I set off to the vicarage and entreated Mr. C. to return with me directly. Many friends were with him, and hearing my account, he said he thought it could be of no use. He was ill, having just hurt his head by a violent blow; and his friends feared his going, which however he would have done at my entreaty, had not Mrs. Stevens come forward and offered herself, saying, Mr. C. had better remain at home.

‘As we went, she had to subdue in me any too sanguine expectations. Upon our return to our lodging, my friend said, ‘Mrs. L—— is much the same, but she has not spoken nor taken notice since you left.’ I brought Mrs. S. to the bed-room; my grandmother was propped up in an easy chair. I kissed her and said, ‘Dear grandmother, I have brought a kind friend to you;’ and then turned her head towards Mrs. S. She immediately recognized her and said, ‘I thank my God for sending this angel of a woman to me;’ with many more expressions of her sense of the blessing Mrs. S. had been and was. Finding this, I begged Mrs. S. to pray with her, and said, ‘Speak through her trumpet; Mr. J. once did, and she heard his prayers, and it was a blessing to her. Mrs. S. answered, ‘No, I cannot make her hear, I know I cannot, but the Spirit is not limited, I will pray for her, and by her, with you all; and trust in God to convey his requisite blessing to her spirit.’ I still urged her to try to make my grandmother hear. ‘No,’ Mrs. S. said firmly, ‘you shackle and embarrass me, I will pray by Mrs. L.’ She knelt down immediately with her hands on my grandmother’s knees, my friend on one side and my maid near her. I stood opposite to watch, lest my grandmother should need assistance in any way.

‘When Mrs. S. concluded, my grandmother’s whole appearance was changed—quiet and comfort in her countenance—with most solemn devotion in her whole frame. All seemed praying.

‘At last she broke the silent suspense, and said. ‘I thank my God! what power! what joy! all my load is gone. What a God I have! Now lay me on my bed—all is well!’ She expressed in broken sentences many expressions of Mrs. Stevens, exactly, as if then expe-

riencing what our dear friend had prayed for. She could not with bodily ear hear a word. We lifted her on to her bed, and Mrs. S. said, 'I will wait, dear friends, for I have seen such a state and change just previous to dissolution, you will not be surprized.' I could only express thankfulness to God.

'My grandmother slept some time, and I watched her. On her awaking she exclaimed, 'I have been in heaven; such sleep, such comfort, I have not had since my dear daughter died.

'Mrs. S. came to Harrogate about three times again before we returned to London, and each time was the blessed means of communicating increased peace and strength to my grandmother, and before she left she put on Mrs. S's finger a ring with texts of Scripture within.

'This fact impressed me much; and the more I think of it the more I feel what it ought to have been of teaching as to the Spirit's working not alone through audibly uttered words; and how little for ourselves and others do we realize what Spirit is, and what union and communion and blessing we may receive and communicate through the simplicity of faith. I now more understand what it was graciously meant to teach than I did at the time.

'My grandmother died a few days after our arrival in London.'

Thus far the interesting narration. The ring was a small bloodstone seal, with the initials M. S. the texts within the circle were Heb. vi. 10. and Phil. i. 28, 29. My dear sister wore it constantly. She often recalled the recollection of the departed with humble love and friendship when she looked at it. It was on her finger at her own demise, on the same hand with which she

clasped the hand of her beloved child as her spirit was in departing. It surely is a deeply convincing and edifying evidence of the Lord's gracious acceptance of the labour of love and the prayer of faith, and should encourage us to pray, "Lord, increase our faith," that we may be more ready thus to give proof of our love in holy dependance of Spirit.

It was a peculiar characteristic in my dear sister that she ever thought it incumbent to adhere strictly to the word of God, and to adopt the simplicity of its phraseology as it stands in our authorized version, being persuaded of the integrity of its rendering, and of the uniform agreement of all its parts in the revealed truth; and although she had a mind of extraordinary power, and an imagination of a brilliant cast, yet she ever held them chastened by the word, and subjected to its dictates. No temptation to strike out novelties or display her own conceptions ever induced her to depart from the plain revelation, or to venture to alter words to suit a self-conceived idea; whatever presented itself she brought to the standard of the written word, and unless it could find its foundation there on which to rest, she discarded it as unwarranted; however small the difference might be, she believed the danger great, and the least deviation fraught with incalculable evil. She was scrupulous in the observation of the smallest word; and having found the sacred scriptures such as we have them, able to furnish us thoroughly for every good work, and to make us wise to salvation, she desired nothing should loose this perfection; well aware how many, seeking to be wise above what is written, have become slaves to their own imagination—leaders of heresies, and finally have made shipwreck of their faith—seeking to be wise, becoming fools. She knew how deep and perilous the

snare, how entangling the net of human pride. How easy the prey so taken, is destroyed by the destroyer.

There were many high mysteries into which her enlightened mind and soul could soar—but though she spread her wing to reach them, she came back to rest on the precious themes of Jesus' atoning blood and all-sufficient salvation; on which all fulness and all glory were based, in love unutterable, and wisdom unfathomable.

She did not think every perception or distinguishing apprehension, should be given out to others, especially when wanting the revelation by the express *word*. We clothe our ideas often in much ignorance and false expression, and thus a lawful *thought* may be unlawfully *uttered*. The glories which Paul was admitted to behold in the third heaven, were lawful for him to know, but were not lawful for *him to utter*! It were well if in the present day this were more recollected; the desire to exhibit some new thing, or to discover some new light is full of mischief, and a kind of pandering to the lowered taste of the times—which is manifestly departing from the plain and solid foundation; catching after novelties, till the straight and narrow path is forsaken, and the broad high-way of destruction is crowded by speculators, visionaries, corrupters of the word, false interpreters,—with despisers, mockers, and infidels. The end is one. How watchful we should be both in ourselves, and of those who would thus pretend to teach; and by continual application to the standard, try every thought, whether it can stand true and firmly on the only foundation, cemented by the master builder!

It is to be feared that the want of this simplicity will be fatally felt e'er long, and between those who have a determined design to undermine the truth of the re-

vealed word, and those who attempt by human wisdom, unsanctified, to new interpret, new illustrate, and new apply—the result will be fraught with deadly mischief, as though they had joined hands in common cause—to be perceived perhaps too late, and in disappointed anguish be acknowledged as a union with satanic influence.

But whilst careful against novelties unfounded, she had a freedom of mind to embrace the true and legitimate use of the word, of which the more we study, assuredly the more we discover of its enlarged application. Some mysteries or some prophetic revelation are thus frequently more clearly developed, which from preconceived ideas or indolent inattention may have been kept back from our apprehension. Whatever therefore she found to be actually in the word, and supported by its own corroborating witness in itself, she hesitated not to receive, and felt as much the danger of a narrow prejudice that would restrict every thing to its own limits as she did of that loose temerity which presumes to adopt for truth its own imaginations.

I cannot attempt to give any thing like a methodical circumstantial detail of her work in the Lord, and perhaps it would be tedious and uninteresting; only it would have given proof of her every day's devotion of herself to her gracious avocations which few would believe probable. Accustomed to seek and acknowledge the present grace for the present "now," and to see in her application only the Lord's purpose, she kept no memorandum, and very seldom spoke of any thing she had been engaged in, unless some remarkable occurrence induced her to mention it. She wasted no time in unprofitable details of her own doings, or in stating what she was about to do; and few were privileged to follow her in all her occupations. Each class, each

school, each meeting were independent of each other; the individuals of each knew their own advantage, and had to keep in mind what she had communicated to them without mixing with any other. But I am enabled to give an occasional week or month's engagement from those who knew them, as well as from some observations of my own, and some communications which were drawn out from her by a friend, and shall be presently given.

‘ There were often difficult situations in the schools; when strangers among the casual hearers would intrude, with ideas and intentions ill according with the subjects of her lectures, perhaps with a purpose to gratify an idle curiosity, perhaps with an intention to shew a marked disrespect of divine truth, or merely to be able to say they had seen and heard a lady so often spoken of. Such people generally made themselves conspicuous. Manner and countenance usually betray the inward motive. If she saw any thing of this kind, she would at once adapt her words to strike on the mind of those persons, and most frequently with effect. The scorner, the impertinent, the light-minded, have often been arrested and chained down to serious attention, taken unawares with the serious import of her subject, seldom leaving her school without impressions which changed their feelings to something more approaching those which are becoming persons listening to the word and message of God,—and not unfrequently have they been seen on the returning opportunity, under very different feelings and desires. Some have thus been drawn seriously to the Lord; and many times, longing but ill-informed hearts have met under her exposition that elucidation of Scripture, which has enabled them to go on their way rejoicing. These

manifest blessings encouraged her to leave all her way with the Lord, and to endure many things which by natural preference she would have avoided. I produce these instances to prove she was not a self-appointed teacher, but that the Lord had led her by a way which she knew not, and endowed her with her singular talents, to meet his purposes, and make her a peculiarly honoured instrument for the good of souls to his own praise and glory, choosing the weak things to magnify his power and thus giving proof that he sendeth by whom he will. I feel it my duty to make this conspicuous, that the creature may be viewed only as an honoured instrument, all the power being of God. The remarkable effect which it was granted her to produce on those who heard her, was once well expressed to me by an elderly and judicious Christian when speaking of the impression made on his own mind, having been to hear her under the influence of strong prejudice. ‘When a teacher speaks *from the heart to the heart*, it is a testimony of God.’

Such superior instruction, with such accompanying blessing, could not but be productive of great effect upon her young people, opening their minds, and leading them in the way. Look back, dear friends, and recal to mind the many who at our first coming among you, were but very little children, and others as old as twenty or more years,—what numbers from amongst them were in the obligation and habit of regular attendance. It is now thirty-six years, and many were still remaining her privileged hearers to the last day of her spiritual labour, grown up to men and women’s state, and some now verging to the age of their teachers. Some we know, whose children and grandchildren are now in our schools, reaping benefits such as their predecessors

enjoyed ; and many are the willing cheerful agents, in this sweet work of Christian love, who have been trained to the exercise under her fostering maternal care. So the Lord in a peculiar sense is shewing mercy from generation to generation, and to thousands of them that love him. Long may the sweet-savour rest upon you all, and by using the talent committed to you, may the increase be a hundred fold. How many of such early pupils have a history of marvellous grace to unfold ! How many are sent forth bearing the precious seed of divine grace to distant places, and far distant climes ! Some are ordained ministers of God ; others as humbler faithful servants are able to testify of the Lord, and to watch for opportunities to drop the " word in season." It is an affecting review, now that those " pleasant words " which are " as an honey-comb, sweet to the soul, and health to the bones," can no longer be pressed upon your ear by your favored teacher, that they should be still influential through so many channels prepared and blessed of the Lord by her instrumentality. Let it encourage *you* to repeat the gospel-sound again and again. Sow beside all waters. Cast your bread upon the waters, and it shall be found after many days. Feed the lambs, and give proof that thou can'st say, Lord, thou knowest all things, thou knowest that I love thee. It was a commission of the Lord's to one before, who received the charge as a work *meet* for one that *loved* Jesus.

This mother in Israel was remarkable for her penetration of that character of spiritual impression which bore the mark of the choice of the Lord to a work of ministerial character, whether for missionary labour or for an ordained pastor of a settled flock, and with her acute mind, when she perceived in any such remarkable

drawings of the Lord in those spiritual blessings, she laboured for them the more abundantly, to nurture the rising promise and draw them out to the perception of their own gifts in the Lord; helping them in such studies as tended to open their minds, and leading them into useful knowledge, such as was calculated to enlarge the natural mind. There are some now filling important situations in the church of Christ who have to own her as the appointed means to their calling. She watched for them, and interested herself for them throughout their arduous course as they ripened in their way; and when fixed by the gracious God in the stations to which he appointed them, she then felt them as her matured sons and her fellow-labourers, knowing their superior calling to the ministry of the church. From one such the following letter was addressed to us on his hearing of the heavenly summons which had taken her to her everlasting rest, and which I insert as a touching testimony, and a grateful voice in unison with many more.

‘ Though long separated from the ever dear and beloved friend and guide of my youth, yet few can feel more the mournful event of her death. Memory dwells on the past, and loves to trace the dispensation of mercy, blessing, and grace vouchsafed to me in our intercourse and fellowship together. Never can I repay the debt of gratitude and love due for this dispensation; never sufficiently appreciate the value of the blessing of such a friend, and I trust every remembrance of her is fraught with impressions animating and salutary to my soul. May I possess the same mind and spirit, and follow her as she followed Christ! May a kindred devotion of heart and life mark my character! and oh,

may my latter end be like hers ! But it is not the friend and guide of my youth only that I mourn ; I have lost the friend, the counsellor, and comforter of many a year, and through many scenes of trial and pain : one who with ready sympathy entered into my interests, and who might have been the ordained director of my steps to a more peaceful and promising sphere of labour. But she is gone, and our loss is her eternal gain. I bow in submission, adore and bless the gracious Giver, who gave and hath also taken away. Truly do I sympathise with you in the incalculable loss you have sustained. May Jesus be the comforter of every mourner in the family circle !

‘ W. R.’

The letter which follows, from her own pen to one who was privileged to share in her spiritual regard and watchful care, will be another sweet testimony of her maternal feelings for those to whom she was blessed with influence.

MY DEAR —,

‘ I cannot let H——, leave us without being the bearer of any tidings from me, and therefore I give you what may seem a shabby portion, but what I know will be esteemed better than none. The truth is, that I am not in circumstances for writing, being under the influence of great bodily pain, in which I have been a sufferer ten days, in addition to which, we have much company in the house—so that cares and exertions force themselves upon me in the midst of conscious inability. However, I trust that we are hastening to the world where none of these inconveniences will interrupt the rich enjoyment of spiritual and soul-transporting

joys. The Christian's hidden life is very comprehensive, and has in it many branches which attract little attention, until we are brought into situations giving them a necessary prominence. This I find in my present condition, wherein is much occasion for passive graces and holy resignation. How are you proceeding? is your spirit rescued from the power of this deadening world? 'tis a powerful enemy in our progress to the kingdom, yet only so when want of vigilance on our part gives it strength. When faith and love are lively, the world is made friendly to our heavenly affections by forcing them upwards with many a disappointing blow, or by filling our sails for the eternal port with many a rough but impelling breeze; let us be learning this lesson and proving that blessed skill which converteth things, in nature injurious, to a sanctifying end upon the soul.

‘ In your late recreations perhaps you have been kept from dangers external. But I did not feel quite comfortable at your vicinity to an object before dangerous to your peace. Your propensity to the creature will always be a snare, and without much determination of character, you will have found that Satan and sin return with old solicitations, and too often succeed to effect by lengthened assaults what they failed in as first attempts. Be on your guard, it is much better for you under present circumstances to have a mind and affections free from the enervating influence of earthly attachments; and I am persuaded that mental and spiritual pursuits will be prosecuted with the greater devotion and integrity, whilst your purpose is simple and disciplined in this respect. Any thing else at this time could only tend to fetter you and to increase the weight of anxieties which necessarily belong to you before you are

settled in your appointment from God—it seemeth to be a *hard* saying, but it is a sweet and peaceful path—and the holy breathings of a heart resting upon Jesus will always find sufficient to excite and satisfy in Him.

‘May he bless and anoint you in rich abundance, both as a living temple, and as a ministering vessel. My prayers are ever with you, and my maternal affection in Christ. Your pleading friend before Him. I commend you to his eternal care.

‘M. S.’

Her counsel too, was sought by others whose confidence she had won, impressed with the sense of her discernment and faithful mind and judgment; to whom she would freely communicate her opinions without disguise on the subject of their inquiry. This clear and faithful mind will be more fully manifested by her own pen in counsel with a friend who proposed to her the consideration of his desires and circumstances, to which she replied by the following letter, kindly placed in my hands by the dear individual whom it concerned, and who justly appreciated the communication of her sentiments.

MY DEAR SIR,

‘Your interesting communication has been received by me with that prayerful feeling which I know you would desire should attend a discussion of such an important nature. May our Lord direct the whole, and so influence your mind and mine, that *His* mind may be ours!

‘Zeal for the glory of him whom we love is as delightful as it is also an essential part of the Spirit’s life within us; and I trust that he who has imparted, will also cherish and maintain this animating affection by his

own indwelling power. The manner in which the grace is to be developed, and the degree in which it is to be relatively exercised must also be with Him who opens the way for his labouring servants, preparing and giving the work he will have them to do. In respect of our particular responsibility, I believe that he will make plain before us what is his will *in due time*, usually exercising in the first place the souls of his children, in order to render their knowledge of him more experimental, and their labour for others more charitable and sympathetic.

‘ Were I, my dear friend, writing to you without any knowledge of your own private desires, and simply expressing my opinion as to the evidence of a call from the Lord to a ministerial exercise of the zeal of the heart, I should say, that to my own judgment it seems there must be, first, a steady and fervent devotion of the heart; next, a proportion of knowledge with some degree of facility in giving forth the possession to others; and then providential leadings, or such a disposal of our interests, concerns, or circumstances as may indicate that the Lord designs to use the individual for this work. As to gifts, or a large measure of powers, such as we may be disposed to value, we are not to be careful, for He who chuseth the instrument will fit it for the work; yet usually we may discover that in some degree he has fitted the called one by endowing the soul with self-denying and relative affections, and by imparting a disposition that is accessible, and an utterance which however simple it may be, bears forth the name of Jesus. It is right for us to look for some token that the pillar and cloud are before us, and then, discovering these, we can fully venture and enter upon any work that is brought before us, confident that we

must be made sufficient for it, for it is in and by the Lord.

‘ Now then, my dear friend, having expressed to you what is the long-formed rule by which it seems to me we should judge in the case we are now considering, it will remain for us to inquire, Are these things your’s ? Having counted the cost, are you willing to forego all the comparative ease of a more private profession, and to enter upon an arduous course of one who must be prepared for the cross, for evil report and good report, for success and apparent disappointment, for all the painful exercises to be endured from the slowness, unbelief, prejudice, ingratitude, uncertainty of sinners’ hearts, and all for Jesus’ sake ? Can you trust the Lord, to give you utterance, and find that in your labour hitherto he has given pledges of this gift ? And do your providentially arranged circumstances throw open the door and afford evidence that you would be in the path of duty, as a pleader for the Lord in the character of a minister ? If these are clear possessions, surely you may take courage and hope that your prayer is heard and answered with an intention from the Lord to place you in this privileged rank of witnesses.

‘ I am writing to you as I would speak to my own soul, were I in your state of mind. I write also the more confidently, because we know that it does not require we should be attended with every accompaniment of a ministerial appointment in order to give usefulness—“ he that is faithful in little is faithful in much,”—and we may labour with effect, by the Lord’s blessing, in any situation or condition of life.

‘ I do not feel at once to assent to a little passage in yours ; but I believe you may not intend exactly what it seems to imply ; I refer to your feeling where the

poor and unconverted are found rejecting the testimony of Jesus; which, your words seem to imply, you would very much attribute to the medium through which that testimony is given to them. Possibly they are prepared to give a respectful attention to one who visits them as authorized by a ministry from constituted powers, but, we may say on the other hand, that the manifest constraint upon the heart of one visiting them without an *obligation* of this kind, is calculated to strike them, and to shew the power with which such witnesses embrace the realities they would recommend to others. But in any case the preparation of the heart is of the Lord; the prosperity of the work also: and the fact is, that by whatever instrument the word may be delivered, it will not, it cannot enter with power but by the Holy Ghost, who is as free to work in one way as in another. Therefore I would not say *prosperity* depends so much on being ordained by men—I would rather say the *extent* of labour may be dependent; and that while we desire the more widely diffused testimony, we may be satisfied that the great Shepherd will secure it by the working together of all the various modes of action he appoints for his people.

‘You will, my dear friend, I believe, clearly read my mind in this communication. I shall rejoice to think that you are called and sent forth as a minister with every requisite for the proclamation of our Lord’s own name which may be obtained by this means. And if it is the Lord’s will concerning you, he will do it. You can but put yourself in the way, making known your intention, and embracing the preparatory measures for such an entrance into the work. Surely you will be better enabled to gather what the Lord’s will may be. And should he prosper your endeavour, you will pursue your

way with confidence and comfort. Should any crossing circumstances arise, such as would seem to come from above, your heart will be more settled in following on in the way which may be opened daily for the development of your heart's devotion. My unfeigned prayer will unite with your's for divine counsel and we may believe it shall be given.

'I look back upon the moments we were privileged to pass together with grateful praise to our God. Such communion in the Spirit refreshes the soul. And in this day of assault upon the church, we find it very good and very strengthening to be brought into fellowship with such as are stedfast in the faith. May we abide in our Lord with dependence of spirit and simplicity of love. Whilst thus occupying our blessed house, and dwelling in the clefts of the rock, security is ours, and in no other way can we find it. Thanks be to the Lord for this shelter so sure and so high, to which we flee for peace and rest, and out of which we would never depart.

'I shall hope to receive another letter from you, with any further communication on the important subject of your thoughts on which we may commune together. You know that with an entire heart I can sympathize in all these feelings of yours, and I appreciate the confidence you have placed in me with true Christian affection. To the eternal Lord this case may be safely committed, and he will, I am persuaded, shew what is the way.

'And now for the present farewell! May every spiritual and covenant blessing abide with you! And believe me,

Your very affectionate friend in Jesus,

'M. S.'

I will here add another letter of very interesting counsel.

‘I have looked for a letter from you, my dear —, for many weeks. I hope you received mine; but sometimes a fear has crossed my breast that it might not reach you, and that in this case, you are supposing me very neglectful of your interests and of the contents of your last. This, however, can never be the case, and I have had a more than common feeling about you ever since I have heard of the visitation of sickness by which you suffered. The suddenness of the attack made me very apprehensive that it was of a nature to be of continuing trial, but I hope you are perfectly restored, and that love is inscribed upon the whole dispensation. Calculated it has been to awaken the most serious reflections, and I besought the Lord that it might find you in a blessed preparation of heart, so that your sick chamber might be the gate of heaven.

‘You expected much from your retirement at —, and perhaps the most abundant answer to your wishes has been granted by the afflictions of body, which would give you so much opportunity for meditation, uninterrupted by the usual avocations to which you are called. Thus my dear —, our Jesus works not always in the *way* we expect, but assuredly for the end which shall bring him the most glory in our fruit.

‘I am very desirous to hear from you, and to receive a full account of the interesting matters of your spiritual life. Do you not find as you advance in the way, how much more important, hidden, and secure, the Christian principle is? My own mind is much affected with these things: and the mystery of an indwelling God appears to me more and more transporting, and full of wonders which shall engage us throughout eternity in admira-

tion and praise. I hope the Holy Ghost is leading you onward in the understanding of experimental faith, and discoveries of that matchless glory which is in Christ. The pursuit of human wisdom needs to be seasoned with some of the salt of the everlasting kingdom, and never can be graciously prosecuted but in the increase of devotional habits. To this we always need exhorting, though I believe that the appetite of the believer will always be craving something of its proper food, or will reproach the sluggish soul by sad experience of leanness and dissatisfaction.

‘Very glad shall I be when your college studies give place to the breaking up of the fallow ground of the sinner’s heart, and when the tender plants of the vineyard feel and rejoice in your training hand; but patience shall have its perfect work, and contentment shall cheerfully acquiesce in the time and method which the providence of God appoints. How bright a privilege is this—to be conducted by the pillar and the cloud! and how happy for us when in simplicity of obedience we rest when the cloud rests, and journey as the cloud moves before us; satisfied that our conducting through the wilderness is best in the government of the Lord, and that every step so directed is safe and happy!

‘When we take a retrospect of past travelling scenes, we have reason to chide our wayward hearts for not confiding more simply, and can mark many a dangerous deviation which has been in consequence of departing from our guide. But let it not be enough to *lament* and *see* past error, future improvement should be reaped from every personal experience, and all our humiliation for ignorant perverseness be accompanied by cheerful newness of spirit and path. Sometimes we spend our precious moments in nothing but vain and empty

regrets. This is an indolent sort of satisfaction to a reproaching conscience with which Satan and the deceitfulness of sin would seek to blind our eyes, and content us thus short of the necessary point; but let us be aware of the delusions of darkness, and stir up the energy of every holy principle in pressing after the glorious mark set before us, and to lay hold upon the cross with increasing purpose of a victorious way. Triumph must be ours if we war in the Spirit, and run our course in uprightness. Oh, integrity is a blessed preservative on the dangerous road, and well might David pray, "let it always preserve me." That all things are possible to him that believeth, we oftentimes say, let us feel and know it too, for Jesus delights to crown the efforts of his people from day to day, and animates us from his throne above with every motive and engagement which can be interesting or dear to the believer's heart. . . . As to you, there is much before you of important scenes of usefulness (as we hope) and I pray God to bestow upon you the preparations for *ministerial* prosperity. It appears to me that there is a peculiar discipline requisite for *such* a Christian. The mere private pilgrim is more engaged in the cultivation of his own heart particularly—but the public pleader of the cause has to combine with this, much of relative and special moments. And to be a parent to Christ's Israel is a condition of profession which requires an exercise very distinct from all others. I hope, my dear —, that your reflections often turn to this part of your calling; so that guarding against ambition for popular favour, or too much dependence upon *preaching* labours, you consider one of the chief parts of a true shepherd to be, a *sympathetic share* in all the interests of the soul, and a capability to enter into the

conflicts and trials of every sinner committed to your care. Such a spirit is not given to every one in an enlarged degree; but I am fully persuaded that it is one of the principal requisites in such as feed the flock after the example and according to the will of Christ.

‘I bid you farewell, my dear —, praying the Lord always to bless and refresh you from himself. As to every communication relative to the flock, &c. H—— will satisfy you.

Believe me, most truly,

Your affectionate mother and friend in Jesus,

‘M. S.’

We may see again the evidence of her careful judgment towards one of the young men of her dear schools, when at a very early age he was touched by the Holy Spirit with zeal for the Lord’s service. But it is so interesting a case, as connected with the subject of this memoir, in displaying her fervent and zealous maternal care, that I must be permitted to offer the letter she addressed to him, with a preparatory account given to me by his own hand with the overflowing of his grateful affectionate recollections, dated now in 1840, tracing further back than 1812, the date of the present letter to which I allude. Thus he writes—

‘I distinctly remember the first book she gave me, the first time she shook me by the hand and patted me on the head, almost the words of commendation and encouragement which she addressed to me. It was in the upper school-room. From that moment I gave her my confidence, (I was going to say my heart, that, I hope, was in other keeping)—but from that time to the moment I heard of the death of my own dear departed mother there was no one on earth who could have had

the same influence with me. But her influence was uniformly of one kind, an influence so sweet and gentle, so powerful and constraining, that it was almost impossible, humanly speaking, to resist it. I have never met with any thing like it—it was truly an influence, mighty through God and productive of the most astonishing effects, as heaven will tell when the day of the Lord shall reveal it. I say nothing about her teachings; the course of subjects through which she carried me and many more,—her conversation and private interviews, often by her *sick-bed*—all this you are well acquainted with. You know too, I and William and some others, were called upon after her elaborate teachings to give impromptu an outline of the subject. I merely advert to these points to indicate their bearing upon my call to the ministry, and my preparation, however unworthy, for its sacred duties. The letter which I send you touches so impressively and fully on the process by which the way was prepared for personal decision on that point, that it would be quite out of place for me to add a word, and you are well acquainted with the providential openings which preceded my call. Judge, my dear friend, with what emotions I retrace *at THIS TIME, in my present situation and circumstances*, the way in which the Lord has led me: With what feelings I peruse your sister's *first* letter to me.

‘ You can tell probably what pains she took with me, in giving me my first lessons in English grammar—Geography—History, &c. this may illustrate what she refers to at the close of the letter; I cannot recollect that season but with wonder. Let me just observe in regard to my early studies, it was from this dear mother, and under your roof, I got the first seeds of spiritual things.’

This *first* letter to which the writer alludes is as follows:—

with more tremendous assaults of hatred and malice ;— But, having counted the cost, shrink not from the cross ; consider him who endured for your sake, and the more you are called out into the midst of the warfare, so much the more gird on your armour with a cheerful courage, and remember that it is a high and glorious privilege to tread in your Redeemer's steps. To win *one soul*— O what is it not worth ! Let the preciousness of your own stir up your tenderness for others, and let the mercies you have so freely received from the Lord, open your mouth to tell unto perishing men the glad tidings of peace. I know your purposes were settled, long ere I broke to you the secret wish which rested in my heart towards you ; it was the Lord's will to draw out your own mind the same way ; but knowing also you are buffeted by many anxious cares, I write these few lines, if by any means I may stir up your faith and joy in our ever-gracious God. I shall desire to see you that we may consult upon the most profitable disposal of your time. I would have done it to-day, but am very ill, and write this with difficulty. You should first ascertain what hours must be given to your studies with my brother, and then we shall better know how much we have to dispose of in our other pursuits ; but all this will be better talked over than written upon. May God ever bless you ! With a mother's tenderest love my heart carries all your interests, and cherishes you in my most earnest prayers ; and I trust you will be a rejoicing to me in the day of the Lord ; and that we shall for ever extol him that our lot was cast together in this vale of exercise below. Only be faithful unto death—hesitate not at any path into which the voice of Christ shall call you, for his promise is past, " I will never leave thee nor forsake thee." Farewell, I commit

you to his everlasting care; and am ever your truly affectionate mother and friend in Him,

‘M. S.’

I add another short letter in proof of her watchful care over her spiritual children, and thus prefaced by the object of that care.

‘Mark how true a mother your dear sister was to me. Her first and her last letter are as much from the same heart as the same pen, and never belie the subscription, your most affectionate mother.’

Thus the letter—which was written at a time his prospects were overcast :

‘I feel very much for you under the present uncertainty which seems to surround your prospects; but remember it only *seems* to do so; for the everlasting purposes of our Lord are not uncertain events, and the minutest circumstances which belong either to temporal or eternal objects are no doubt settled in him, and ordained for us. I rejoice to see in you, my dear R. an increase of this steady principle, so that you can repose your soul upon him, and confide in his Fatherly care. Indeed the nature of your calling has been so evidently from heaven, that it would be sad unbelief were you to fail in this confidence; we know not what path is best for us in our journey home, and it is well we are not the blind directors of our own way. Oh, how little does the world understand of the blessedness possessed by the Christian in that anchor which enters into Christ, and which keeps the soul in a staid and abiding assurance of safety in the midst of apparently destroying waves. I think it is one of the Lord’s peculiar mercies to you that you have been so early called to situations in which carnal reasonings and human confidences might

have prevailed, and yet that you have felt their vanity, and been raised above the temptation. I know not how we could in any manner administer to the necessities of our fellow-sinners or fellow-sufferers excepting by that means. It was the affecting and powerful appeal of God himself to the Israelites, when exhorting them to the exercise of mercy and charity,—“*For ye know the heart of a stranger.*” And it is thus we are taught to cure the sorrow of the afflicted soul, and to pour in the suitable balm and medicine to the broken heart. No doubt the Lord has a hidden people who are reserved for your crown of rejoicing, and in whom he will work the blessed preparation of heart in the due time of your ministry, and I know it will never be your desire to choose whether these people shall be found amidst the Indian heathen, or amongst our ignorant professing Christians. To do his work is all we have to desire; and whilst we yield ourselves to his guidance, we shall find that ~~here~~ is our rest and peace. Do not slacken in the exertion of your mind and soul during this suspense; remember how much we are bound to persist in a patient believing pursuit of our way, whatever season or varying frames we may have to pass through. The whole of the present dispensation has been no little trial to me, but nature is doomed to die. Blessed be God when circumstances happen, which, however mysterious, teach us what it is to *die daily*, and to be crucified with Christ. Our profession is very little worth until it is tried in the fire; and we clearly perceive, my dear son, that our beloved Lord deals with us in the way most suited to bring us into fellowship with himself. Oh shall not *such* a fellowship reconcile us to all things? and make us to know in sweet experience that his presence makes the rough places plain and the wilderness to blossom as the rose?

Even here below we have joys which the world knows not of, and can understand with gracious power what is meant by being "sorrowful yet always rejoicing." Cultivate this holy nearness, my dear R. ; let nothing draw you from closeness with Christ in your momentary walk ; and then all things will be blessed unto you. Farewell. May every eternal treasure be yours in Jesus Christ.

I am your most affectionate mother in Him,
M. S.

I am tempted to proceed with a few more of my dear sister's letters, finding as I look them over, a particularly interesting series, which bears so striking a witness to that sweet and constant part of her character, which was ever developed in a consistent interest for her little flock, in all its changes and vicissitudes, that I cannot but think it would be acceptable to the friendly reader, to have the same testimony presented ; therefore I give now a letter to the same as the foregoing, on his advanced steps under the kind and gratuitous Christian tuition of an eminent divine, who united with us in an affectionate zeal for the promotion of his object, together with that of some others, his companions, in their preparation for the ministry.

MY DEAREST R——,

'I am very glad to seize the opportunity given me of writing to you by the box which your dear mother is sending. So long as the tottering tabernacle stands awhile longer for the work of Christ on earth, I am very thankful ; for truly I desire to my last moments, to spend and be spent for Christ. Your heart has now, my dear R——, sufficient of congenial feelings upon

this point, to enter into this state of mind : indeed I do not suppose any can really understand the nature of these affections, which are drawn out in the labour of the Gospel, but they only who have the same call ; blessed be God for touching your heart with the fire, and for separating you so decidedly to this glorious call ! Your letters quite revive my heart, and always call forth a tribute of praise ; yet I cannot say I have ever been much troubled by anxieties respecting you, since the evidence of Christ's power was so strong in you : persuaded that his purposes are everlasting, and experimentally taught that he never can leave or forsake his child,—I can believingly commit you to him. Though separated from me by many miles, I feel a nearness and a faith in my spirit which is very strong. I trust you also are enriched with these abiding influences, and that Jesus is found by you in close communion and loving fellowship. My earnest desire for you is, that the grace of *prayer* may rest upon you. In all the sorrows and burdens which have been dispensed to me, I have ever found that this spirit is a sufficient resort, for it brings us to the bosom of Jesus, and if we can repose ourselves there, no weight can sink us, and no assault of hell prevail against us. Had it not been for this blessed communication opened between Christ and my wretched soul, how many times must I have perished, and how often have been swept away by the rough north wind. But he tempers the storm, and in the midst of the most raging waves of inward or outward calamity, he lets us hear his voice, and understand that he rideth upon the storms. How great is our privilege, my son, in having the everlasting Father ours, and that all things are ours, for we are Christ's. That eternal things are ours, the first exercise of faith may enable us to understand ; but

it is more difficult to know how present things, temptations, buffetings, falls, and conflicts, are ours in a way of prosperity to the soul ; yet so it is, and we find to the praise of our faithful Redeemer, that even these apparent hindrances are made through the covenant to work together for our good. When once we attain to our inheritance, what a wonderful display of wisdom, power, and love will break forth upon our admiring eyes ; and what a history will the volume unfold to us of causes for praise and increased affection to him who has kept us as the apple of his eye, and brought us through perils little understood by us now. I rejoice in the circumstances which surround you ; surely every part of your present situation is filled with love ; and combining two such great ends, as your intellectual improvement with the exercise of your soul and the ministerial beginnings in which you are employed, I think we may see more of mercy than is usually displayed, and God has spoken to you by repeated outward interpositions—O ——, “greatly beloved.” Let your heart reply, my beloved son, in the willing surrender of its warmest affections to him who has such strong claims upon you, and in whom you have so many pledges of an everlasting love. I believe there is not so strong a motive to entire devotion as that of gratitude ; and, in proportion to our faith, the noblest dispositions of the soul are called forth in the service of the Lord. What will not that sinner undertake for Christ, who feels he is bought with blood ; who knows himself written in the heart of Jesus ; who believes himself thought upon everlastingly by God himself, and knows he may ask what he will ? Surely such a persuasion should animate us with the spirit of Paul, or of Magdalen, and it shall be our delight, our meat and our drink, to press

after our beloved, and to tread in his steps. Only let him go with us, and then let him lead, and carry us wheresoever he will. O my dear R——, in how many instances do we see what the mere natural affections of unchanged men can move them to, of labour, exertion, and self-denial, when lesser ends are to be attained : and shall not we who serve the Lord Christ, have a flame in our hearts which shall animate us to the end of our pilgrimage ? More especially considering that we fight and run not as uncertainly, neither for a perishing crown. The prepared mansion above is ready for our entrance when once we have fulfilled our appointed work, and our opposing enemies are *already* taken captive, and are subjects to our glorious Lord, so that we are more than conquerors ; something beyond the mere conquest of our enemies, an enriching replenishing warfare, in which the very struggle is attended with internal increase and renewed strength. Be strong, my dear R——, in that supernatural strength which is glorified when you are weak, and more and more embrace the counsel of Paul to Timothy :—" Meditate upon these things ; give thyself wholly unto them, that thy profiting may appear unto all." I would recommend your reading these epistles much ; there are so many counsels suited to those who enter the ministry, particularly as in your case from an early call, that it would be well for you to commit them to your memory.

'I very much like the prospect of your labour in the workhouse. As to the objections raised on account of the wretchedness of the objects, this is but a very carnal one. Had our Redeemer limited his commission to those who were less extreme in misery, sad had it been for us ; but thanks be to God, the halt, the maimed,

and the blind are sought up, and lepers may come and be healed by him. The more of misery, my dear R—, the more claim upon your compassion and zeal; and I thank the Lord that you have so learned Christ, I trust, as to feel his call to the imitation of that mind that was in him. Possibly this very scene will be your most successful one; and if not, but done in faith, it will not be forgotten by the Lord. It is certainly desirable that you should exercise the gift of extempore speaking, for many advantages result from it where the Lord is pleased to enable, and I am glad you are encouraged to it. The great error with those who do so, seems to be too great a dependence upon fluency of speech to the neglect of study, and the habit of too diffuse a style. Now, my dear R——, guard in the beginning from this danger. By neglect of proper study and reflection, discourses savour more of human wisdom than of sound edification; and a too diffuse method weakens the argument, and likewise hinders the desirable point with your hearers, that they should be able to carry home with them the ideas you would convey; but by care upon this point it will be avoided. I find the best method to be, first the digesting of the subject with compared Scriptures; then the arrangement of it into its distinct parts, the committal of leading ideas to the mind, and time given before speaking upon it, for prayer upon the several parts of it. Endeavour too to have the characters of those you are going to address, present with you whilst reflecting, for this will give a turn to the train of your thoughts which will be suitable to their circumstances, and may be more likely to reach their experience. To your workhouse flock I would speak upon judgment, immortality, and the certain consequence of sin; then when you see any signs of awa-

kened feeling, there will be better preparations for turning to the blessed tidings of Christ. To your Sunday morning party, I think you are doing very well in taking the Litany, and it will give opportunity to speak upon various exercises of their Christian feelings in practical evidences; and as to the village meeting, perhaps urging the necessity of heart-work from the examples of the foolish virgins, or the young man who went away sorrowful, or from St. James's epistle, in which he speaks much of the necessity of being roused to a living profession. But if you like, and would settle upon any method, I would occasionally note down any passage which occurs for any of these scenes of labour, and would send them with any short hint, upon which you could act as you liked best. I am ready, you know, my dearest R—, to give you any little aid which, during your *beginnings* in work, might prove a kind of support; and perhaps it will be well for me to take a large sheet of paper, and keep it by me for this end, sending it when full; tell me how you would wish. Mr. C. is delighted with your progress in your studies, and says he thinks you are very diligent, but fears you may neglect exercise. Pray do not: remember a strong body may be a great blessing when you enter upon your work. Our own people seem to grow under the showers of the Lord, and I hope we are going on with Christ's blessing. Your dear mother seems to settle amongst us, and both for your sake and her own, I love to see her come in: your sister Jane too is become one of my flock; she evidences great feeling, and seems as if her remembrance of you was attended with a blessing to her soul; perhaps your example and counsel will be felt more now that you are separated; pray for her, dear R—, and perhaps the Lord will give her to your

prayers. I have constant enquiries after you on all sides, and you are dearly loved amongst us ; but none can feel for you as I do, my dear joy and comfort here, and my crown of rejoicing for ever in heaven. O may Jesus fold you to his bosom, and water you with dew all night upon your branch. My continual prayers are with you, and I trust we meet faithfully at the feet of Christ. I have much more to say, but cannot, as the box is kept open for my letter, and I fear making it too late.

‘Believe me, always your tenderly affectionate mother and faithful friend,

‘ M. S.

‘ Write to me when you can : I love your letters, and they always send me to the Lord in thanksgiving. God bless you ; affectionate love of all.’

Following the foregoing, I present to the reader a letter addressed to the same, in behalf of the whole favoured party united with him.

‘ Since it is not in my power to write individually to you all, my beloved friends, I embrace the expedient of addressing you as one family, and as one body in Christ. It was my intention to have written to each, but the Lord has arrested all my powers by a visitation of more severe sickness than I have ever yet experienced, as to bodily pain and as to some dangerous symptoms ; in order to check which, it is deemed absolutely necessary that I should not use the smallest exertion, and especially that of writing. Herein I find a great deprivation of personal enjoyment, and I might say of relative usefulness ; but then, since it is the privilege of faith to lay hold upon every purpose and will of the Lord with an affectionate persuasion that it is best, I

find a blessed spring of comfort in enduring his best design respecting me, and am assured that whatever it may end in, both the means and the object in view are wisest and right. This comfort you may abundantly possess concerning me, that though I am a sufferer, the right hand of the Lord is magnified in me, and such a presence of grace and love vouchsafed, that I can in very truth set to my seal, that where Jesus is, even sorrow and pain lose their nature, and are welcome companions on the way. Are not all these things rich evidences of the blessedness belonging to the walk of faith; and such as should confirm our feeble knees, and establish us in the joy of the Holy Ghost? O my dear friends, I can wish you no higher portion than that the angel of the covenant who has been with me in all my days of pilgrimage, may in like manner glorify himself in you. The prospect of labour probably lays open before you, which I seem to have past, and I view it with unfeigned interest, as seeming again, in my children, to be about to traverse the wilderness in search of the sheep that are lost. O, 'tis a blessed work, possessing in it (amidst all its varieties) a present reward, and laying up a crown of glory surpassing our utmost thought. Never can we be sufficiently thankful for the honour which has been put upon so many amongst us; never enough adore and love the bleeding Lamb of God, in whom from all eternity I trust we have been separated, not only for himself, but for his church.

'I would have you all continually endeavouring to realize the nature of the office to which you are appointed. Surely it is a higher work than even the archangels in heaven are ever engaged in, and did we but estimate the value of an immortal soul with something of the affection of the blest above, we could not

fail to have a fire burn within us, ever prompting to Isaiah's ardent request, "Here am I, send me." O may the eternal Spirit breathe into us more of this willing devotion to the cross, and descend in richest anointings of suitable dispositions and gifts for the vineyard of the Lord. I hope something of this lives amongst you; were it not so, you would not be thus supported under all your studies, or so live in hope of the prospect before you. The few letters I receive are a great cordial to my soul, shewing me how much the Lord has given you a simple mind, and how graciously he preserves you from the infection of coldness in your spiritual experience, which is often to be dreaded from the nature of your present pursuits: but whom the Lord loveth he abundantly defendeth from all evil; and never do we more remarkably witness the faithfulness of his grace, than in the situations where the people would, naturally speaking, be most endangered. I think both you and I have had much to prove us in the dispensation which so wonderfully carried you all away at once. The difference in my own little flock was immediately felt, but I have found it much more lately. Some of the young men remaining here, have given me much painful anxiety, and have called forth much of prayer and earnestness; but 'tis well when we are brought into the situation of proving all kinds of trials, that thus all kinds of graces may be brought out into exercise. This will be one of the ways by which you will all of you be brought to know the parental affections which belong to pastoral cares. I find that one of the greatest requisites is a patient meekness of spirit, enabling me to bear the infirmities and strange inconsistencies of sinners; this will be wrought in us if we advance in self-knowledge. How can we know our own

provocations against the Lord, and not be humbled into a reduced and forbearing frame of heart? Alas, we too often lose sight of this, and hence relax into a sad irritation of temper and heart, where we ought rather to weep and pray.

‘Through all those spiritual conflicts by which you, my beloved friend, are daily carried, let this object be ever in view, that hereby you may learn the sweet spirit of Jesus, and so feed the sheep and the lambs with tenderness and persevering faith. I hope you are all in the bonds of holy love with each other. I supplicate the peaceful dove to abide with you, and influence all your intercourse, preventing every thing like doubtful disputations or distance of heart. I see, my dear sons, the beauty of St. John’s short and simple exhortation; “Little children, love one another:” and Satan seems most effectually defeated in his schemes, when the bond of brotherly love is kept firm and unbroken. Whatever tends in the smallest degree to narrow the heart, should be crucified at once, and the effort of self-denial on every heart be perpetual and believing, so that this leading feature of Christ’s family may be preserved. I hope it is thus with you all. Mr. — writes the most encouraging letters about you, and speaks in the highest terms of affection respecting each one; you may be sure this is sweetly welcome to me. We have nothing more respecting New Zealand; the proposals were to be laid before the whole meeting when they assembled; and this I suppose cannot be done until the several members are in London; probably therefore nothing more will be known till nearer Christmas. For this delay I am very thankful, since time is given for the proving of many who were and are fired with zeal, but in whom too much of

natural heat is to be suspected. It is far better that this should have time to subside, and the genuine feeling come forth. The undertaking is of too serious a nature to be adventured upon rashly, or in the strength of nature; and I hope Jesus Christ is doing mercifully to the cause, in thus delaying the matter; beside, it seems better as it respects some of you, whose age renders it desirable that the mission should be deferred awhile. The New Zealanders increase in interest, I think, the more we hear of them, and I doubt not the time is near, (whoever may be the honoured instrument,) when that island shall be Christ's. For myself, I think possibly *New Jerusalem* may be my next mission, where labour is over, and the song of redeeming love is raised in its perfection. But, as D—— says in his letter, "If the hand of the Lord is in it, it will stand;" and to the head of the church we look for the direction and government of the whole. William will read to you from his letter, my present plan of work, should I be raised again. I wrote to him by taking it up at different times, and before I had endured my two last painful nights, by which I have been so weakened as to have had much difficulty in scribbling this, as you will perceive by the writing. But I am somewhat relieved to-day, though exceedingly languid. I am sure I shall have your united prayers for me. I will write again soon, please God I am able. May every best and eternal blessing be around you, my ever beloved flock, and Jesu's smile make all things sweet to your souls.

'I am ever your truly affectionate Mother and Friend
in our dear Lord.

'M. S.'

How she was interested in the ministers of the church may be thus easily gathered by reference to her correspondence, and especially with those to whom she had been particularly blessed as a means of directing their minds to the sacred calling; for whom it may be seen she had greatly interested herself, and obtained peculiar advantages towards their preparation and successful entrance, following them through their course with maternal care so long as, and whenever, they needed it.

Her judicious and spiritual counsel and sympathy greatly assisted many in their arduous situation and circumstances. She faithfully pointed out the true duties of a pastor in the church, and the sure blessing resting upon that labour in the Lord which was with singleness of heart looking unto Him. She had marked her preference pretty strongly by her instructions and publications; and her lectures on the Liturgy of the Church of England, clearly demonstrated her love of its services, and were the means of attaching firmly a number of devoted labourers in the Lord, and of increasing the congregational members. She was sincerely attached to that to which she adhered, considering it, when justly served according to its Articles at the Reformation, though not without fault, the soundest, simplest, most charitable, and freest from errors. Yet, it is said by some, she was a hindrance to the ministry. We must forgive this wrong, even were it malevolently asserted, but especially as we believe it in general done "ignorantly," not knowing whereof they affirm. The influence, as you our dear friends know, was of a completely contrary tendency. The congregation, accustomed to a uniform spring of doctrine, both in the pulpit, and in her labour of fellowship in her private teaching, gave proof of as faithful attachment to their privi-

leges within the walls of their earthly sanctuary and of the outward ministrations of their appointed pastor, as to any other of their providential favours; nor, I believe, would they have brooked any attempt to sever them from those gracious provisions.

Many who did not belong to our community frequently attended and have been delighted to listen to her faithful expositions of the scripture; after which they returned to their own special places of worship; and in such case would be seen passing on when our congregation was assembling: and so misunderstood as a separating of our flock. Also where husbands and wives were obliged to divide and share with each other the times for service and the needful care of young families or sick friends at home—fathers, to enable their wives to take the short opportunity of an hour's scriptural instruction in the school, have undertaken meanwhile to dandle on their knee, or rock the cradle of their infant offspring, until their wives' return.

Were those things injurious to the ministry—were they not rather some little proof of its union?

On this subject I feel free to offer these remarks, because you, my dear friends, are yourselves so competent to judge and to corroborate by personal experience and confirmed attachment, the truth of these statements, and the error arising from misconception and prejudice.

There are, however, occasions of peculiar character which every unshackled mind must perceive have special appointment, and in which she felt it incumbent that the instrument should not restrict the operation or seem to frustrate the purpose of God. In such cases she could lay aside her own private rule of judging ordinary circumstances in order to investigate and try what was the mind of the Lord in the extraordinary, and her

whole line of conduct and principle of action must clearly prove she was neither a visionary nor enthusiastic, in that sense which pursues an object without deliberating upon the justness of its claims. The following letter to a friend will discover her thoughts on one of such peculiar considerations.

MY BELOVED FRIEND,

‘ I have been by the mercies of the Lord enabled to complete the course of prayer, and have determined, as you will perceive, upon furnishing three Sabbath day prayers; this will perhaps afford sufficient change for one month. I found it would not do to wait your reply, as our time is so limited. I had hoped I might hear from your own dear hand by last night’s post, but no letter arrived. I trust the first packet reached you in safety. May it please our dear Lord to attend these desires and humble efforts with his own infinite blessing. We have always a precious resting-place in his eternal purpose, for we know he will accomplish what is most for his glory.

‘ We postpone sending the box as long as we may, in the hope of receiving some additional contribution; had we been certain as to the arrangement, perhaps more might have been collected, but we will be thankful for what is, and not yield to vain regret.

‘ I am deeply interested, and so are we all, in the important communication you send us, especially respecting the Jews and the remarkable call to Mr. —, but I am disposed to be very sorry that he has in any degree pledged himself to them in a form that impedes his labours for them, so decidedly as he seemed to be blest in his efforts. It seemed an uncalled-for concession that he should withhold his personal testimony.

The feeling in my mind would be rather to suspect the men who could make such a proposal, of some want of sincerity, or of an improper appreciation of the instrument as appointed of God. If he were blest to them in the conversion of their souls, the natural result of such blessed affection would be rather to wish him God speed, and to say to their brethren, Come and hear. As to the obligation respecting the form of ministration, to me it would seem altogether without application in the case of Mr. —. At all times the Lord has been pleased to raise up persons who should in his own way testify to the people according to their calling, without in any degree undervaluing the regular ministry; therefore I should think that as God departs in many instances from the usual method, our part is to meet his evident dispensation, independently of the fetters of human opinion. Perhaps we are in a special degree to expect this kind of ministration in our day. God seems to be arising to pour contempt on vain man's prescribed forms and modes, and as it were to take his work out of the hands of men, so far as their devices, &c. are concerned, and to demonstrate by remarkable dispensations how *He* is the worker in all. I have very much this idea respecting the times we live in, and that God will gather the berries upon the outmost branches by his own singular methods. Mr. —, is probably one of these favoured instruments, and without looking for great things to *nations* and *bodies* of men, he may be ordained of God to gather in the individually elect. On this ground I should think him called to stand with staff in hand, and without consulting with flesh and blood. I venture to express my opinions, my beloved friend, to you in answer to your appeal to me; but I know we cannot judge for a brother, this secret must be

left to the Lord, whose divine influence we have to follow.'

The testimonies of her persevering zeal were not solitary instances. She was impartial in her care, and extended the same to numerous objects requiring her fostering hand, some of whom are now ministering as the Lord's messengers in important spheres, who have been enlightened, strengthened, comforted through her instrumentality, and fixed in the enjoyment and communion of our own church with spiritual discernment, now in their turn proclaiming the glad tidings of the gospel of Christ. She had *many* trials and disappointments, and sometimes cold forgetfulness of her labour of love; but these things never moved her; she was always thankful to see the *benefit* any received through her aid, and as she always acknowledged every good gift to have come down *from above*, she was content to see it rest where the Lord pleased, without desiring any particular sense of obligation to herself, although where it was acknowledged in the Lord, it was a grateful savour to her enlarged and faithful bosom, and opened out the spring of her humble thanksgiving to the giver.

As seedling plants from the gospel nursery, some are transplanted to flourish in the parts of the Lord's pastures, filling various situations, adorning their profession in their calling, and as they advance, sowing the seed of the word of God in far distant climes.

Few indeed have been favoured with such rich and abundant blessings, by which they are thus owned as having "laboured much in the Lord:" and of what account is the wrath of man, when contrasted with the mercy of God, and the blessings still flowing from the scattered seed? It is like the winds that pass over her

sleeping remains, unheeded, unfelt, whilst the spirit is hushed in the calm enjoyment of the unruffled bliss of the Lord of glory, waiting the time when the Lord will count up his jewels, and anticipating the extatic reward of beholding those she loved and laboured for in the Lord, gathered to himself as the work of his *own* hand, formed in the deep recesses of the earth, refined by his sanctifying grace, and by himself made meet for himself.

By the few proofs already given, it will be seen that they to whom she had been blessed, engrossed a large share of her correspondence; they always applied to her with confidence, feeling towards her as loving *children*. To answer such claims, she never shrunk from trouble or exertion in their behalf, preferring to console or guide any of them, rather than by taking rest in sleep to refresh her often wearied body. Oh! how in various ways she was proved an engrafted branch into the living vine, drawing forth the spirit in the living union. After the humble similitude of her loved Lord and master, she denied herself, esteeming the work of love better than food or rest, and to be meat and drink. Seasons of slight indisposition, when most people yield to the languor and unfitting state of the frame, she always made use of, for those extra avocations which could be performed in her own retirement. Head-ache, sore throat, or feverish colds or rheumatic pains, when they could not be shaken off, were hints to her that she could use her pen; and when overpowered with indisposition, as she sometimes was, she sought the Lord's mind both for her own spiritual blessing, and in asking counsels for her future proceedings. Some of her printed works have been suggested at such times, and their method digested in her mind. She frequently

recovered from illnesses with this *accession* of impulses, as well as to renew her former work, or to remodel her schools or classes, according to some new conceived or better plan. Instead of being alarmed by these indispositions, or fearful of failing, she was quickened to diligence, taking the warning to work whilst it was day; and, conscious of the frailty of the body, sought the strengthening of the Spirit. She often, smiling, answered our fears and apprehensions with the words of an old author, 'It is better to *wear* out than to *rust* out.' I may confirm this remarkable energy in weakness, by relating the effect produced upon her by an illness of mine which was thought to tend to death. My necessity for her affectionate care was sent at a time when she herself was under medical advice and confined to her room; but no sooner was the alarm given of the danger of her sister, than she left her own bed to attend mine. It occasioned great anxiety for her, and the medical friend who was prescribing for her, was in consequence called to watch over her under this claim upon her strength. He would feel her pulse, and when he found it beat with increased vigour, he would draw the conclusion, that I was in more threatening symptoms; or when it was sunk and languid, that he should find me better, taking the indication, and coming up to my bed with cheered expectation. In a common character it would have been quite the reverse. She *was a sister!* but on all occasions she *rose* to meet a case of need, or more truly I may say, *was raised*; the necessity of another called her out of self, and their relief let her fall back into her natural state. This peculiarity will account for *many things* even to the end, and solve the enigma of how it was that while ill, she could perform the actions of health. Reference to her own let-

ters will give the most satisfactory solution by her own account of the circumstances under which she frequently was lifted up in spirit above the burdens of the body. She believed in the strength the Lord promised to impart; she put it to the trial, and she found it as the Lord had said.

In 1820, an Adult School was opened, in which she took an active part. It was intended to be carried on in the evenings of the long days from April to autumn. But it did not answer our expectation, owing to the difficulty of making spare time to the men; some having in a manufacturing town to deliver a certain portion of work for the week, and others having additional engagements from the neighbourhood of Harrogate, which opens a kind of summer harvest to them to reap pecuniary help for their families in winter. It was therefore not renewed the following year.

In 1829 she was solicited by some of her dear friends, children and sisters in the Lord, to give them a portion of her time occasionally, when they might meet alternately at each other's houses in evening tea-parties for social communion. She answered their desires by assigning one evening in a month for the object, which was pretty regularly observed, except when unavoidable impediments arose from sickness or more constraining calls; the last she attended was in November 1837.

During the summer months she also set apart one day in the week, on which to receive the morning visits at home of numerous friends from Harrogate, these were refreshing to her own soul, though often arduous from the variety of states and characters which were thus sometimes thrown together, having perhaps very different feelings and views, a circumstance which in her more public meetings was less conspicuous. She

also set apart an hour of the same day for *individual* visits of those who desired a more unrestrained communion. These appointments of course fluctuated with the season and the number of her own friends who were drawn to this part of the country. In all her engagements she was obliged to be thus methodical, or she never could have accomplished a fourth part of what, by order and promptness to her appointments, she was enabled to do.

In 1830, she had a new call to form and visit a weekly meeting at a part of the town named the Union, too distant from the church and school for old or infirm people, or for mothers of infants. This was to her an interesting scene of labour, but one of peculiar trial to her strength and constitution, which at that time was evidently weakening, although she pursued her engagement even with increased vigour, according to her usual impulse of quickening her soul to active exertion, whenever she received an indication that the time was short, and she has often declared she felt her spiritual labour genial and refreshing to her, even when apparently exhausted. It was the inner life. However, the fatigues consequent upon the distance of this place from her usual scene of action were great, and the small heated and crowded room affected her exceedingly, producing frequent hoarseness; yet the eager desires of the people for her instructions, overcame a purpose of withdrawing from it; suspending indeed for a time, but returning to it again, feeling uneasy to refuse an opportunity for good—and she continued it for some time at intervals, although it was evidently too oppressive to the body, and was finally dropped of necessity.

She had before on similar grounds, been obliged to give up her religious schools for boys; but though

other labourers came forward, they did not maintain that influence over them, which wherever she attended was sure to follow. Boys generally love instruction more from an animated firm female teacher, than from one of their own sex; and we grieved to see them diminish; besides, it was apprehended that the due proportion of the male with the female schools, so essential to the spiritual prosperity of a parish, was becoming lost, and the effect beginning to be seen. This was a favorite part of her work; she was particularly qualified to win the boys. Her playful tones and constraining influence, the cheerful mode in which she could convey the most serious truths, the convincing illustrations and lively similes, the indulgence to youthful or childish weakness, the watchful attention to their pursuits, to guard them against evil propensities, the authority and decision of her manner, induced in them implicit confidence and obedience. She *felt* herself suited to them, and she *resumed* the work.

None but labourers in similar scenes can know what a trial this is to the constitution; the air of a boy's school is much worse than that of a girl's, from many causes; but conscious of the blessing the Lord gave her, she never again relinquished the charge. She had many valuable aids in the assistance of young men, who had been her favoured class while boys themselves, but still *she* was the moving spring amongst them. Out of these schools there necessarily arose others. When any became of age beyond the mere child or boy, they had to be separated and classed for advanced instruction, and such as were of a superior description, had for obvious reasons to be somewhat divided. Thus the work branched out and formed into additional schools. She fainted not at the increase; but rather plumed her wings,

and waiting on the Lord, renewed her strength, and mounted to the call. She considered it a beam of light from above, and eagle-like she gazed at the sun whence it proceeded.

In 1836, she, together with my dear husband, perceiving the increasing desire arising in the parish for information in various branches of useful knowledge, thought of meeting the disposition by affording greater facilities, under safe superintendence; for though the retirement of a small country town kept them from the temptation of competition in these attainments, yet the general desire for intellectual improvement naturally arose from the character of the times; nor could it be doubted that the superior spiritual instruction which they had long been under, in a gospel dispensation, for so long a time, had opened the minds of those who had listened, to a readiness for other knowledge, not adverse to their religious pursuits, whilst the plan appeared likely to allure some who had hitherto kept aloof from gospel influence.

The arrangements for such a project were both troublesome and expensive. To meet the latter exigence, my sister published one of her books by subscription; (Scripture Doctrines.) The school was commenced under the most favourable aspect; the aid of the monitors and other adults being afforded. In this she spared not herself: many whole nights did she sit up in arduous exertions for this object; but unable to compete with such extremely laborious efforts, she was obliged to desist, and other regulations and discipline failing for want of firmness and influence, it was thought better to break up the undertaking. It however left a remnant of a hundred and forty boys of different ages which attached itself to her, and which became a class particu-

larly interesting to her; and some good also resulted to others.

It was hoped this school would have been especially useful to tradespeople's apprentices, and help to keep them from scenes of temptation, to which an idle hour after shutting up the shop exposed them; however there were impediments, for it required a willingness on the part of the master, as well as on that of the young men, and punctuality to times of assembling. We may consider it as having been a kind of gospel-net which drew a multitude of fishes; some returned to the sea of this world, others *abode in the vessel*. It was enough if but few profited, one soul being of such infinite value; it filled the boy's schools also,—many, as was expected, being allured. So the Lord was pleased to own what it was in the heart to do, and in a special manner to give her a portion in this way. One of the positive rules of the school was, that all the boys should assemble together on the Sabbath at her school-room to receive religious instruction under her personal superintendence, and attend divine service; and though the school was broken up, the remnant of a hundred and forty boys, having imbibed a love of her instructions, continued to attend her. These were a class which did not belong to the National, or any other Sunday School; neither were in most instances such as would have belonged to either of those. She delighted particularly in this school, on account of the apparent drawing of the Lord. But when a desire arose to form a boy's parish Sunday School, to be blended with the National School for the Sunday, as had been recommended and adopted elsewhere, a selection was made of seventy boys who could not read, from among the hundred and forty, and they were induced with some difficulty to allow themselves to be placed under

voluntary teachers at the National School and taught to *read*. This plan however did not answer; the boys were unhappy at being deprived of what they liked more, and the management was altogether difficult. They were therefore withdrawn from the mixture with the National School, and formed into a separate parish Sunday School; and the remaining seventy, of such as would not have joined any other school, continued with my sister, and were what she usually distinguished by the appellation 'my own boys.' I have a double reason for mentioning this, because it was not only specially interesting to herself, but also the nature and origin of this select school was misunderstood, and in some instances considered a kind of rival school. This is the school which still remains as hers, and for which she cared so much on her death-bed, and all of whom a few weeks before her death came up to our country cottage where their dear teacher was laid in her last confinement, and were drawn up on the lawn in front of her bed-room window. The teachers of this class had prepared an expression of their love, by subscribing for a cake made specially for the purpose, which they begged to present to her through the hands of four of the youngest boys, who were admitted to her room to place it before her; one of whom is since departed, perhaps to join her in the realms of life, and to behold the Lord in glory. The boys sang a hymn on the lawn, in which she faintly joined, and thus they parted from her they loved with youthful attachment. May it please the Lord to hold them together as *his*, and enable us to support it with all its present accommodation and usefulness, their heavenly Father caring for the little flock!

For the last two years of her active life, her course of Sunday work was as follows:—

At nine o'clock in the morning, she arrived from her residence in the country. She opened her own boy's school with prayer, and looked through the classes till church time, a quarter past ten.

A quarter to two, held her meeting.

Three,—There not being room enough in the church for all the children, boys and girls, she staid away from afternoon service every alternate Sunday with her daughter, (who took charge of the girls,) and on which days she attended the schools, visiting them in terms,—her own boys, boy's parish Sunday School, parish Sunday School of girls which was formed by herself, and under the superintendence of one of the young ladies, till five o'clock.

Twenty minutes to six,—Her evening meeting.

Seven,—Little boys for catechetical instruction.

Half past eight,—Elder boys and teachers, (when they returned from the lecture in the church,) till ten.

After which she had to return home two miles.

My sister also formed meetings once a month for four classes of people. Old women of the parish,—young women who had grown up among the schools and were settled in domestic cares of their own in married life,—elder men,—and young men. So that each class came once a month in rotation under her particular notice, and felt the delight and advantage of her continued spiritual counsel.

CHAPTER V.

PRESERVATION OF HARMONY—IMPARTIALITY—RESERVE—CORRESPONDENCE—CONSTANT EMPLOYMENT—SYMPATHETIC AIDS—PROFITABLE INTERCOURSE—FAMILY INSTRUCTION—ATTACHMENT TO HER—NEATNESS—COURTESY—LIBERALITY—INDEPENDENCE OF MIND—LOVE OF THE WORKS OF GOD—BUOYANT SPIRIT—INFLUENCE—ENGAGEMENTS MENTIONED IN LETTERS—AND PECULIAR METHOD OF MAINTAINING SOME CORRESPONDENCE WHEN PRESSED FOR TIME—MORE MINUTE DETAIL OF ENGAGEMENTS—REMARKS—LETTER OF SYMPATHY WITH A FRIEND ON THE ANNIVERSARY OF THE DEATH OF A SISTER.

THESE were great calls (with many more, my dear friends, which your recollection will supply) executed with a cheerful and affectionate vigour which in her liberal disposition to freely give never relaxed. She had a heart to bless God for every benefit however small that arose out of them, although she had sometimes very trying circumstances to meet. Whenever the peace of the little flock was interrupted by the bitter root within the natural heart, and private feelings were allowed to break in upon general union, she was prompt to interfere as a counsellor of peace. But it was not so easy when jealousy arose towards herself; notwithstanding she went on unmoved in her course, with her usual firm consistency, waiting patiently until better feelings in grace overcame those of nature; and she most generally found a return to confidence and comfort. She ever discouraged every feeling that tempted them to seek distinctions of attachment or favour one above

another. It has been frequently remarked, 'No one can tell who she loves the most.' There were a few that enjoyed greater privileges in private opportunities than others, but it was because they required some peculiar *assistance* from her in their special circumstances. It is natural to the human heart to desire pre-eminence, but she knew the dangerous temptation of such a disposition, and always checked it. She also kept *herself* in constant check; and even when uncongenialities have been extremely great, as to natural or spiritual character, if she were claimed for Christ her Lord's sake, she resisted even feelings of repugnance, and never suffered the individual to feel a suspicion that their concerns were of less interest and importance than those of others. She thought of the *soul*, and of the blood of Jesus, and could as it were strip the exterior of its incumbrances, and look to the *soul* in its *naked necessities*. And wherever she thought her footsteps would lead her to a welcome in Christ's name for a spiritual help to any, thither she would go: though she never attended where for *his sake* she would not be welcomed. This was her line of distinction. Rank, sex, age, sickness, or disease, were to her matters of indifference, if only she could be of use to their souls.

On one occasion she was called to a peculiar exercise of her feelings. It was a public festivity designed with parochial objects, and all the young people and schools were universally invited and expected to participate. There were many reasons which made it difficult to arrange with propriety and safety for those particularly under our religious guardianship; and yet some constraining reasons existed which rendered their attendance in some measure necessary, to avoid the impressions of a peculiar character which were likely to arise, and

also through the fear of such of the children as were not sufficiently under control breaking loose, and appearing without the protection of their teachers. To escape all these consequences, she laid aside her own personal and very opposite tendencies, and for the sake of those schools and their religious interests to which she had given herself, she together with Mr. C. attended her endeared charge, whilst her daughter took a similar care of her own, accompanied by all the dear voluntary teachers associated with them in their labour of love. It was a noble instance of her self-renunciation for the good of the young flock.

With all these beautiful traits she had a remarkable power of repelling those whom she had reason to believe were insincere; and few when they were exposed to its influence could bear long to remain under it. Not that she was prone to suspect, but that she had suffered more from too much confidence than from most other things, and had learnt from painful experience, that the proverb was wise, "Put no confidence in man" notwithstanding, she acted upon that principle, "Charity thinketh no evil." It was not on her own account she assumed the repelling air, but in a spiritual application of "I hate every false way." Her greatest trials of this nature have been when she has been compelled, or thought it right, to separate from those who have held what she deemed erroneous or dangerous views in religion; and which, on account of her *own responsible* situation, she thought it needful to resist, whilst she has dearly loved the person. She hesitated not to testify her opinion. It was a painful duty to a loving heart to separate externally with resolution even when she acknowledged them as one in the Spirit. She did not think the *speculations* of a day, or the revival of old

errors, matters of indifference ; and her situation, as a mother in Christ of so many of tender growth in the family, rendered it essential that she should as much as possible preserve them even from a doubtful disputation. But she was indulgent to the greatest degree, and ever ready to make allowances for the weakness of human nature. The children of her schools or her more matured young people never feared to return to her when they had offended or taken offence. When they came with sincerity or opened out their distresses of conscience or sense of faults without disguise, and reposed them in her as with a mother, they found her not only ready to forgive, but able to counsel and point them to the way of escape.

I have more than once alluded to her numerous correspondents and the times she usually allotted to them ; but when I recal her image, as presented to me many times when I have intruded on her retirement, I must again advert to it. I have frequently interrupted her for the purpose of dissuading her from such an arduous engagement after her fatigues. At such times she would take up a paper of arrangement, and with a pleading look for time would say, ' See this list of names, (containing perhaps ten or twenty) here are no fewer than so many claims which I wish to answer.' She wrote with remarkable rapidity ; her mind was full of the subject she had to enter upon, and her sympathies were so completely given, in most confidential and loving faithfulness, that she had nothing to do but suffer them to flow and find their expression from her pen. The numerous letters and extracts with which I have been favoured by many of her dear friends, sufficiently exhibit her as an affectionate, watchful, and faithful friend, and tend more than any thing I can relate to exemplify the

character of her regenerate mind and soul. Sometimes I have seen her, when desirous to repose her weary and often pained body, propt up in bed with a light stiff book on her knee by way of desk, and her bed spread with letters and papers in different packets; here a preparation of catechism, there a note of heads for instruction, in another place notes of inquiry after the flock, directions for some, answers to others; every thing *orderly*, and herself calm and collected in the midst of business: no hurry, neither any petulance nor complaint at being disturbed, her affection and lovely courtesy made her always appear to welcome even an intruder, and with kindness '*drop her pen,*' an action peculiar to her. She did not *hold it* when we interrupted her, as though she desired our departure that she might *proceed*, but always *dropt* it, signifying her readiness to listen to our communications; sometimes of things very foreign to her reflection. Many times I have had to feel sorry that I had interrupted her important engagements with trifles.

She could not bear to be unemployed. When she joined us at our dinner or tea-table, she always came with her little work-basket in her hand, duly supplied with its materials, and some light but useful needle work in preparation. She was fond of her needle, and when she had private interviews with her young people most generally used it the greater part of the time, conversing or counselling with the same freedom and attention as if she had no accompanying employment. Whenever she came among us she seemed to bring a reflected ray of the beams of heavenly cheering light, which made us delight to welcome her, and reluctant to part with her. The way to win her stay, if her occupations would allow her a few moments, was to indulge her in the conversation she loved; that which

was salted with salt that had not lost its savour, or to read some profitable author. How fresh these sweet endearing remembrances come upon my mind, and make me more and more sensible of our domestic loss !

How many instances I could give of her ready sympathetic aid, shewing how in the midst of her devoted course she could lay aside her chief employments to render assistance to others, and relieve them from burdens of any kind. Such an instance as the following will serve as a specimen, when, on the arrival of a friend, whose face we had never before seen, it was distressing to her kind heart to see her suffering with acute tooth-ache, and after trying various applications, finding she grew worse, and the hour fast approaching for her own attention to her school, she said, 'I think there is one remedy still in our power,—put leeches on your gums.' The sufferer however was afraid of them, she therefore proposed herself to apply them, and instantly did it, which proved immediate relief, and thus with a relieved heart, my dear sister left her to hasten to her own important engagement. There was no claim she did not listen to, or to which she was backward to lend the helping heart and hand.

The 'salt' was peculiar in her conversation. I can scarcely remember any thing in her intercourse without this savour, direct or indirect. In her playful turns with our young family, in her lively and interesting conversations with them, when appearing to have taken up an interesting subject remote from any thing spiritual, she held the practical allusion in readiness in her own mind, and brought all to bear upon it in the moment of the close. So constant, that however the children might have been amused, I think I might say,

they would not only have been surprised but disappointed had it not been *applied*. After dinner she would put back her chair, take the little one on her knee, and setting her face to face with herself, would hold her to her, dance her on her lap, talk to her and *teach* whilst she played with her, the other dear children standing round and enjoying her words. She would often promote a little timely active game amongst them—and when they were favoured with her appearance among them, the exclamation, ‘Here’s aunt Stevens! here’s aunt Stevens!’ proclaimed their delight.

She took deep interest in the religious instruction of the family, having stated times of meeting the servants and young relatives under our charge. These seasons were highly prized by them, and were to them all, young and old, like their pleasantest recreations; our children preferred them to any other enjoyment, and gladly relinquished all for the happy weekly hour they spent with her.

Our domestic servants were all attached to her; her affability and Christian care for their souls called out an union in interest; and though she had often to demand very late attendance from them, owing to the distance of our residence from the immediate scene of labour, and the evening hours being the only time in which she could obtain the gathering together of her young people, they in turn sat up to admit her at eleven o’clock—sometimes later if a demand had arisen from a sick or dying person for her visit. The servant who drove the carriage she used, felt it a privilege to take the charge at any time, and uniformly, latterly, three times a week. There was in all a willingness to render their services for these extra demands. It is the Lord that

maketh a house to be of one mind, and very different from the constrained duty of the mere worldly class in attending their employers for worldly dissipation.

She was habitually neat and orderly in all her arrangements, in her apartments, in her person,—one of her lesser habits may give an idea of her in this respect better than other description. She never endured an opening in the seam of her gloves, she had always a needle and silk in readiness to repair them. I have many times seen her do this whilst standing in waiting for any person.

Her manners and deportment were always courteous, to the youngest child, to the lowest servant—to all; one uniform gentle kindness was observed with all the attentions of Christian politeness, a charm which, wherever it pervades is so sure a bond of family harmony, preventing those every-day little grievances so frequently observed in intimate private associations, and interrupting that lovely agreement of mind which ought to render home the most agreeable scene and most welcome society. Little cross occurrences were always met with sweetness and overcome with forbearance. Yet there was nothing the children feared more than her displeasure. A grave countenance from her was a rebuke they felt they had deserved, and her words of reproof served to convict them of their faults.

In drawing out the traits of character belonging to this beloved one, I ought not to withhold one which I consider among its finest features. A disposition like her's, so sympathising and liberal, it will naturally appear would be particularly called upon to the distribution of pecuniary charity, and so it was. But as in our family union we had formed our combination of every interest as *one*, and with mutual confidence "had all things

common," she found the claims upon those feelings too great for the limits of the means. Her self-denying heart, comparing the peculiar situation of the *minister* of a parish with her less responsible one, and in consequence the greater necessity for him to have more liberty to answer to the unavoidable demands upon benevolent charity, of private as well as public calls, she resolved to restrain her own disposition and to confine herself (except in special instances) to the distribution of her spiritual gifts, and what belonged specially to the "*such things*" with which the Lord had so amply endowed her, to "make many rich," and that they might stand up and leap and praise God! This she did with the same consistency with which she persevered in other things. Her spiritual charity, in such diffusive exercise, must be understood to have been no little claim upon liberality; it could not be carried on without considerable expenditure, nor could it have been sustained but by great self-denial and providential supplies, and a *faith* to cast into the treasury of hearts opened to receive all she had. The mammon of unrighteousness consecrated to God, through the Lord's abounding gifts, made to her friends in everlasting habitations, and testified of the love of him who dwelleth on high, the Father of lights from whom cometh down every good gift.

The entire devotion to these spiritual pursuits, for which my sister was so remarkable, may often elicit the enquiry, Should it have been so? or, on the other hand, cause a feeling in some loving souls of distress that they cannot manifest the same! But, as I reflect upon the dealings of the Lord in his special purposes towards some for peculiar appointments, I am constrained to say, I believe she was an instrument for an object of grace

and was particularly tried on this point of obedient surrender. We see one Noah tried by the command to build an ark—one Abraham called to sacrifice his son—one poor widow who cast into the treasury all the living that she had ;—so for one special trial one young man counselled to sell all that he had and give to the poor, and “ come follow me.” When the Lord has a particular design, he will doubtless give particular trial of the freeness of the heart’s service in the calling, or otherwise shew by the going away “ sorrowful,” that the heart was not yet at least prepared for the Lord’s service in requisite singleness. The world might be ready to censure the poor widow as improvident—or to think hardly of the Lord in the other instance of demanding too much—but he knows best for what he has either made the demand, or for what moved the heart to a voluntary surrender of all to him.

Thus *she* acted—she counted no cost but one—and knowing the exceeding riches of the love of Christ, she perceived an inexhaustible fund to supply her every need, and to render her able to accomplish the calling whereto he called her.

It was the more remarkable because she was of a very prudential mind, and in every thing not involving her devotion to the Lord in her service, she could and did stay her hand and limit herself in many self-denying ways, in such things as to many others would have appeared a primary right of indulgence.

She had a noble contempt of the little-mindedness, on some occasions evinced by contracted minds, which could not enter into the enlarged freedom of her feelings and purposes, and of the hindrances which some would throw in her way. She overstepped them all, and rose superior to such narrow prejudice, pursuing

her way under the persuasion of doing what she did unto God, and not unto men. In her own letters much of this disposition may be seen, in which she so frequently disencumbered herself from troubles and cares, and in which, after stating her views on different opinions or dangerous departures from the true foundation, she discharged her mind from the *disputation*, only careful to protect by her counsel those who were her particular charge. She might be ranked with such as obeyed the scripture injunction, "Be thou *diligent* to know the state of *thy flocks*, and *look well to thy herds*."

In her letters there are frequent allusions to the increased engagements in the winter season, Christmas, and the New Year. So long as we were able, and until we had fixed our residence permanently at Stonefall, it was our annual custom to make entertainments of tea-parties for the various schools, and for the assistant teachers attached to them, and for many of the elder people in classes; these were numerous, and called for great exertion both in preparation, and to combine with the happy holiday feeling, the useful impression of *Christian* association. She delighted in these opportunities of cultivating the kindly feeling of the flock, and in listening to the large portion of Scripture or hymns, which they had voluntarily learned to gratify their teacher as a New Year's gift.

She had love for all the animal creation as the work of Him she supremely loved, as well as admiring their several qualities and beauties. The birds always found a repast strewed for them in the winter at her windows, and the robins would come at her call; if they heard her window opened, they immediately perched on a bough near, turning their little heads to watch for the crumbs falling; nor would she have the sparrows

frightened away. 'I have no notion of such partiality,' she would say, 'because of a *red-breast*,—one is as hungry as the other.'

She delighted in a pair of ring-doves, that every morning in spring and summer, came to a large Portugal laurel near her window, and as they cooed their soft notes reminded her of her favorite symbols, "the voice of the dove," "the dove's eyes."

She cared for the plants in her window, and would often welcome a nosegay from the garden.

Often have I heard her buoyant spirit animated at midnight, after her return from her laborious exertions in teaching, break out in sudden strains of sacred singing, accompanied by her dear daughter, whose chord was in unison with hers; her heart appeared as if it could not be weary in spiritual service,—so much of the same nature with that which now occupies her perfected powers in which she can rest not day and night, but for ever respond to the "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," with the "ten thousand times ten thousand and thousand of thousands," saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

In the very early morning of Christmas Day, it was the custom of some of her little band of singers to come up to salute her ears with their anthems of praise to the Lord, which they had learned with and from her, for the season. She was always at the window to unite in the notes of adoring thanksgiving for redeeming love, and to speak a word of affectionate welcome to them.

The remarkable *influence* which accompanied her has often been alluded to, and indeed it was extraordinary, as a gift from God doubtless, in order to render his own

designs more manifest. I remember well, at the time when I had the power of walking with her on errands of love, the way in which she looked out for objects; and sought for scholars in the first forming of our plans. Whenever she saw children, her heart desired to obtain them; it was with the impartiality I have before observed upon, indifferent what or where they were; the outward circumstance of poverty or comfort she considered as a kind of accidents,—she was intent on the soul, which under whatever covering was the thing she coveted. I have watched her impulse on seeing these interesting claims on her heart; perhaps three or four boys at play in the street,—she would stop a moment near them, and wait till she could catch their eye;—some minutes sometimes if they were engrossed with their game,—perhaps speak a *kind* word, or *warn* them gently if speaking evil; her very voice was attractive. The boy would look up to see who spoke; she would meet the look with a smile, and *stay* her eye upon him kindly; the boy expecting she was going to speak. She waited, and the other playfellows finding their companion arrested, looked up also enquiring the cause; they directed their eye to the person so engaging their companion, and *they* also became arrested; and thus a kind of preparatory acquaintance was formed in a few minutes often, and a winning prepossession gained in her favour by the language of the eye and condescension of manner. They would drop their marbles or sticks unconsciously, and when she saw them thus fixed, she opened out some suitable questions, not in the way of austere enquiry, but with gentle persuasion; and most generally this short interview would end in the whole of the little party consenting to be at her school at the time she appointed, and they as generally

kept the appointment. When she left them they would look after her, she would turn again to leave a parting smile with them. How satisfied her countenance used to appear, and how light and buoyant her step as she pursued her way under the hope she had of having obtained a little pilgrim for the narrow way that leadeth unto heaven !

I have heard it has been said, by those of a mind opposed to her high pursuit, in the way of warning to other parents, 'Take care, do not let your children go near Mrs. Stevens, for she will get hold of them directly.' O what a mistaken kindness ! She ever directed them in the path best adapted for their greatest interests, and taught them every *relative duty* for the *parents' rightful* claims,—Happy influence !

These four following letters will afford a proof of some of her engagements, and of the feelings with which she pursued them, and the spiritual affections which were called out.

1838.

'After a little hesitation about giving you, my ever precious friend, a letter that can only convey my expression of faithful affection, I have determined to ease my heart and yours, by a few lines, rather than wait till the end of next week, before which time I foresee there will be no prospect of writing in full. My silence has arisen out of the circumstances that have been around me ; a house full of company, along with many engagements, added to my other work, leaves me at present scarcely time for any cessation from positive employment ; all this I will explain in my longer letter. This messenger goes from me only to say all is well with us, and to tell you that I do not fail to carry you not

only in my heart, where you have an abiding house, but in my lively recollection, with sympathy ; such, my beloved friend as you would ask, and such as I must needs give, in prayerful nearness of spirit.

‘I grieve to hear of your bodily sufferings, but I know the eternal arms are embracing you ; they will fold you to the bosom of rest, and give support and peace. O how unutterably blessed is this assurance. Let us believe. You will say, “ Lord ! increase our faith.” I answer, Amen.

Forgive such a scribble as this. I have stolen the moment, being pressed by love of you, dear one, therefore love will plead for me, you know I would not else have sent such a few lines. Suspense is painful,—and I would spare you every pain.

The examination of girls in the church is to-morrow at six o’clock. We have such an increase of girls this year that we cannot place them all in the gallery at once, and it necessitates two Sundays to be thus engaged. To-morrow we have all the more private schools of Maria’s, which will quite fill the benches ; and next Sunday the National girls, parish Sunday School, and Infants. We are of course very busy.

‘Farewell, my beloved, for another week. I will if possible write and also send my little book at the end of next week, or the Tuesday following. May all blessings be yours, my precious friend, and blessings abundantly on all your dear ones. In Jesus we live, and ere long shall meet eternally.

Ever yours, in dearest bonds,
M. S.’

‘MY BELOVED FRIEND,

‘I find it difficult to meet your affectionate consideration for me, by an act of obedience which would give me a longer space for *waiting*-time. I want to send my little book, and I want to write again, therefore notwithstanding the fact that I cannot *fully* communicate by pen, I open my desk and take out my paper thus to speak with you. I should say that it is scarcely worth while to give you a parcel for such a little book, but I know your heart, and that you will like to have it from me.

‘Your last letter has been very refreshing to my spirit, as indeed I may say of all that you convey to me of the mind of Jesus, and although, my precious friend, there have been lines drawn by your pen that have come to me in the spirit of heaviness, and have opened the sympathies which are sad, yet even here, the result being to bring the soul into an act of pleading with the Lord, the reviving has been found. Surely it is good to draw near to Christ in any frame of mind, and perhaps more especially so when we have the habit of a mourner before him, and he loves to hear the voice of his dove, whether the tones may be cheerful or plaintive. Thus out of the variety of feelings which exist in our bosoms, He gathers his pleasant fruits, and will say in all such cases, as in Cant. v. 1. And how true is it that this acceptance of his own work in us, answers the desire expressed in Cant. iv. 16.

But, you will be asking, wherefore your last communication is so specially of the character of *comfort* to my soul? I answer, because there is in it more of the breathing of *assurance* in the *love of Christ*, than perhaps you are aware, or than has usually marked your pages. I rejoice in this, my beloved; no earthly treasure—no

human delight—no natural enjoyment is to be compared with this; and, however *tremblingly* the soul may say, “My beloved is mine, and I am his,” to say it all in this lovely gratitude of a prostrated soul, is unutterably blessed. These *words* are not in your letter, but the Spirit is, and that is better still. He does indeed lift you up when he maketh me to walk upon my high places, and what is this but the elevating of the soul in the unity we profess in Him, and the clear demonstration that we *together* stand upon those high places. I acknowledge, that there may be this difference—namely, that one soul may stand there as surrounded by clear light, the other as still within the cloud, but even as Moses we enter the cloud in the Lord, and, although it may be dark, He is our light. Is it not so, love? and do we not find even *in* the darkness, that there *is* light, and that there is love? I rejoice, too, in any increase of the lifting up of your dear spirit, because it is so much for the glory of the Lord. They who know you and love you must needs desire to see you cheered by a direct beam from the presence of Christ; and, seeing it, they also are made glad, “and take courage.” Perhaps we never can be sufficiently sensible of the influential character which accompanies the believer in all his situations, just as in the planetary system all are wisely made mutually to contribute to each other, and all in one great exhibition of Jehovah’s praise to show forth his wisdom and power. So in the spiritual heaven are all the stars in their courses, and all the witnesses he has placed there, mutually influential and all for his praise. I pray that we all may apprehend this important consecration, and in our place give what he ordains, of praise to him, and help to others.

‘Our two Sunday evening examinations are past, with

great interest, and I trust with corresponding instruction, for the full tide of gospel truth flows richly from the various subjects on which they are examined. The Stonefall girls had the history of Paul arranged very beautifully by my dear Maria, and repeated it with a chaste and serious expression, that gave a savour of sweetness to many hearts; but the Spirit alone can lodge the savour, and make it an abiding sweetness. As, however, "faith comes by hearing, and hearing by the word of God," we may hope that the listening is not in vain.

'I cannot, by description, give you any competent idea of the affecting sight that is presented on these occasions; one large gallery being completely filled up to its remotest seat by the wall beyond the organ. All the girls, in their simple white caps, and these gathered from the age of *four* to four and twenty. It is lovely to see how the great girls, even such as are out at service in the town, come to their Sunday school, just as when little children, and stand up in their classes to repeat their lessons with the rest, as they have been trained to do. May we all cultivate this child-like disposition; surely it is very lovely in the disciple of Jesus, and our own experience may serve to advance it, if we will but *use* the experience. Every day affords us evidence of the two great facts that we are to carry about with us—that is, the certainty that we are nothing in ourselves, and the equal truth that we have every thing in the Lord. O how hardly do we learn the lesson; and even, after having learnt it, how perversely do we act, as if the first elements even had never yet been known. But the Lord is patient, and we have the fountain open, and the robe ready, wherein, notwithstanding infirmity and short-coming, we have acceptance.

‘ I forget whether I have told you my present course of subjects, but I will mention them now, because I love to have your prayerful fellowship with me in this work; and I doubt not, whilst you are praying for me, my hands are held up, and blessings come down upon the dear little assembly. Pray also, beloved friend, for the strangers who crowd at this season to my school, many not able to get in, and many wearing an external appearance, that speaks them to be still of *the world*. They come to me from various motives, no doubt, and, perhaps, hear by a consequent necessity, what they would not endure commonly to hear. The Lord may carry an arrow home, and thus may give them the healing balm. At my morning meetings, when most of this description come, I am taking Scripture precepts and exhortations; they seem best adapted for such an occasion, and next Sunday I purpose to have “ Wash you, make you clean.” Isa. i. 16. In the evening, I am upon the kings of *Israel*, Baasha will engage us. On Monday I have the characters of men given by figures, and next Monday have prepared to take, “ These are *spots* in your feasts.” Jude 12. In my meeting at the *Union*, which is on *Thursdays* at seven, I am going through the chief doctrines; it is a little company gathered from the surrounding houses, a place that is quite like a distinct hamlet, although of *Knaresboro*,* and people that want simple exposition: to-night I am taking *Perseverance*. Be with me, my friend in the Lord, and pray for a blessing upon all my little classes of *Lambs*. Blessed be God, that his own elect shall be gathered in from the uttermost parts of the earth, and

* Its name does not result from the character of the meeting, but from the sign of a neighbouring public-house.

his family be perfected in the rich inheritance. Eph. iv. 4—6; iii. 14, 15.

‘ You will perceive, in my Exposition of the Catechism, that I have endeavoured to take up the points of controversies on heresy, that agitate the world at this day, so far as to give Scriptures that may provide an answer. This is the reason why some parts are dwelt upon more at large than otherwise might have been done. Farewell, my beloved friend, I pray for Jesus’s arms to be around you, and doubt not, in him *we live*. What more of home can we desire. With true love to all your’s,

Ever your tenderly attached,

‘ M. S.’

‘ Accept this little bag. It is the work of one of Maria’s girls in the school. I know you will like to use it in remembrance of us. I have put in two little books that I use in my little classes; they may be useful to *your* little ones.’

‘ 1839.

‘ I have been very long, my beloved friend, ere I have fulfilled my purpose in sending the little parcel, but as I had written by post, I rested with less anxiety, knowing you would wait patiently. This, you will recollect, is a busy season to me, and more than usually so it has proved, owing to the division of our schools into *branches*, each of which required its own particular attention, so that our parties have been multiplied, and every day and evening been fully engaged. The engagements are fatiguing and invigorating: such apparent contradictions are frequent in the Christian life, and you, my precious friend, can well understand how reconcileable to each

other they are, and how adapted also to the increase of our experience, which reveals Christ as the author and finisher of his own supernatural work within us.

‘You would have been refreshed by the interesting examination of the boys on the first Sunday of the new year (1839). It is a blessed sound of Scripture truth that falls from their lips, and a treasure is thus *laid up* also in their minds, by which we may hope they will be enriched for ever. The Spirit can give the life, and has done so in many instances; therefore, the labour becomes deeply interesting, and very quickening even to the labourer, and it is for *our* edification thus to break the bread to others, and then to look up for God’s multiplying grace upon what is distributed. It *shall* feed, and *satisfy*, according to the manner in which he will bless it; and in this confidence we have to work with peace and simplicity.

‘On New Year’s Day I had the boys of my own school to tea in my large schoolroom, and the teachers had, according to their usual custom, prepared the room. This is one of the pleasures of the teachers and elder boys. They are very *elegant* too in their work, dressing the room with wreaths of evergreens, &c.; and in their affection, placing my seat also in the midst of the bower. The history of such little domestic engagements in our family of love and labour is very interesting, and it is pleasant to see them, whilst renouncing worldly amusements, thus turning their hours of relaxation into such a channel. The evening was pleasant to all, and a portion of it was spent in the church, Mr. Cheap having a meeting there, in accordance with the minds of many ministers, for prayer, and especially in reference to the *times* wherein we live. It was crowded, and he spoke at length, perhaps too much so for the body, as he was

taken ill the next day with his winter complaint in the throat and chest. This has been and is a trial, but we live in Jesus's arms, and there is rest; whatever he does with us it is *love*, and *power* will always accompany his dispensations, so that we shall not faint. Your prayer, my beloved friend, will unite with ours, and ask of our God to shew us his way, and to come and speak to us in this season. O yes, He delights to speak, and may he delight also to give the listening heart that springs to meet the voice, and do the will.'

After describing a death-bed scene, she continues, 'It reminds me of what an old disciple said to my brother on a similar occasion, "Ah, Mr. Fisher, the Lord will never put a child of his to bed in the dark." Generally speaking it may be so, but we are not to prescribe rules to the Lord: it is enough for us to know that he will never *leave* his children in the dark; and that, though oft unseen by them, he is ever near. There are precious demonstrations of his covenant love, and cheering memorials on which our eyes may be fixed, for therein we read the triumphs of Emmanuel, and the crushing of the serpent's head. In Him, we also shall have the victory, and unite in the anthems of eternal praise.

'And now I will add to the memorandum which is on another paper, what I am doing in subjects. Sunday noon, still in exhortation; last week, "Give diligence to make your calling and election sure." 2 Peter i. 10. Evening, having finished the character of *Kings*, returned to take up others, and had the prophet of Judah. 1 Kings xiii. Monday—"Having favour with all the people." Acts ii. 47. I had before—"Adding to the church daily such as should be saved." Wednesday—"The

Type of the Mitre of the High Priest." Ex. xxviii. 36—38.

' I purpose for next Sunday noon, "*Yield* your members servants to righteousness unto holiness." Rom. vi. 19. Evening—the Prophet of Bethel. 1 King xviii. Monday—" Walking in the fear of God, and comfort of the Holy Ghost." Acts ix. 31.

' Thursday at Union, a new course of subjects. I *purpose* on the *Spirit*, and probably the Holy Ghost as *God*.

' Your spirit, beloved friend, will take some drops from these clouds of covenant love, as they pass over you, and we shall meet in the Lord, and partake of one blessing.'

Here is a letter, giving an account of her engagements at one period, *forced* from her from a grieved spirit; for nothing wounded her more than being suspected of unwillingness to meet the spiritual desires of any of the flock.

' MY BELOVED FRIEND,

' It has been a grief to me to have occasioned any to you; entirely do I desire to administer consolation; and I have no movement in my heart to you, but that of entire affection. When I wrote my last note, it was in a fulness of confidence that it could not be misinterpreted, because, without any exposition from me, my change of *circumstances* must be self-evident. Believe me the refreshment found in our intimate communion has always been welcome to me, and the steady course pursued in it for so many years, must afford proof, that my affections are not fickle. To you, my dear —, they have ever been true, and I am per-

suaded, that when you look upon matters with a more *enlarged* glance, you will be convinced, that my motive for making my proposed change in the *method* of meeting, was, in fact, an expression of love. Experience has given demonstration of this difficulty arising for *Fridays*, and I was become weary of sending to say that I could not receive you, and of just giving such *hasty* moments, which also threw my after-classes into confusion. This was my single motive ; I thought perhaps some more quiet and uninterrupted plan might be devised.

‘ Now that I have assured you of this, let me ask your patient consideration of the state of my affairs, as I will give you a sketch, and you will perceive how vastly different they are from the time when we *resided* at Knaresborough, and when I had scarcely *any* domestic duties to claim me: *then* all my time was at my own disposal, and I could distribute a larger portion to *all*.

‘ My regular meetings are, in addition to the *three*, at which you are present, and which are weekly—of weekly ones—

1. Men’s meeting

Or Women’s

Or *Sacrament* meeting

Or Servants.

} These alternate, making
one a week each month.

2. Our own children,—a meeting every week.

3. A reading-class of young men,—every week.

‘ Thus, every evening has its own meetings, for which, of course, there is needed a choice and preparation of subjects, occupying previous time.

‘ I have classes each Saturday afternoon up here.

‘ On Friday I *ought* to be with one class at five, having, *after this* little ones, two other classes, not able to come up to me, from six to eight : and at eight, singing.

‘ The mornings of each day leave a very little proportion to my necessary writing and numerous letters. I have to look after the family also, which now my sister is obliged to relinquish; and the care of a *mother*, in all that belongs to seven children, is no small matter. We cannot dine before a quarter past two, because of *lessons*. We are an hour at dinner. Every afternoon that I do not go down I have to go into my sister’s room to care for her, as soon as I can quit the dinner room.

‘ Then all summer, the calls, &c. are perpetual, and I am the one to attend to them, and always the family prayers if Mr. C. is away.

‘ This, my dear ——, is but a part of my calling, for of course you know how many unforeseen engagements and claims arise in a family. And then—when *sickness* comes in addition, really I scarcely know how to measure out my minutes.

‘ In this exhibition, I have not noticed the desire I feel to meet any sick in the flock or otherwise, who wish to see me; those desires I find it very difficult to hope even to meet.

‘ You will now perceive, my dear ——, that a regular engagement, without being, as you suspect, a *burden*, may require great *contrivance*, and I felt it so about ours, particularly when Mr. C—— said, ‘ You must mind and call at ——, when you go down.’ Really I felt the impossibility.

‘ Not *able* to leave home until dinner is out of the way, which is not before past three, we can never well be down much before *four*—then what time is there if I have any class at five? I could indeed give up those boys, but it is near twenty souls, and I hesitate about this, and therefore my thoughts turned upon what I

thought we might have consulted together for a preferable mode ;—were it possible for me somehow to devote a whole day down, by deputing some one to take my place for that day here.

‘ Believe me, my beloved friend, *all* this kind of life is far from being my choice. I feel it a great privation to myself of those sweet hours I used to spend in private prayer and reading ; but remembering that it is written, “ I will have mercy and not sacrifice,” I accept the new path as drawn out for me by him, who will, ere long, take me where there can be no interruption to the delights of beholding him.

‘ I know that I labour under hard thoughts from more than you, my friend. Many think I might see them more frequently, or at least sometimes, because they do not know how I am situated, and I must be content to endure the reproach. I have the comfort of feeling, that were I not confined as I am, and many times so as to be too tired when I go to bed, I would spend my days with the little flock,—*much more* would it be according to my own heart’s longings.

‘ The reproach of my seeing so much of my boys is quite unjust. They, along with others, have been obliged to give up their usual quantity of time, but I know few people are willing to credit this, and I need not be anxious about it, and I do desire that *you* should be able to judge fairly, and for this reason I have written these things, because I believe it will tend to your peace. Your affections may mourn, as mine do, the loss of much that we would have, if it ever belonged to our appointed lot, but it need never mourn on account of any depression in my love, for it is as entire as ever. . . . We must wait in patience ; the dispensation is from Jesus’s hand, it must

therefore be in love, and I believe when you have thought over the contents of this, you will *lovingly* see an alteration would be better. I hope we shall meet tomorrow beneath Jesus's beam. How dear are his consolations; were it not for these, how could we get through our trials, or be lifted above our weariness; truly I feel that but for his presence, my spirit would fail within me.

'Farewell, ever believe me in truest affection,

Your loving friend,

'M. S.'

The above is an affecting letter to her who is transcribing it, to trace how much her sickness had imposed upon this dear one. She can truly say, however, that how much soever she loved her presence, she never coveted it, having freely given her to the Lord as her rightful and loving master.

The following will be interesting to such as can enter into the circumstances which induced them, so full of Christian confidence and gracious sentiment.

Enquiries proposed by a friend, with a request for brief replies.

'I was in the very act of beginning a *few lines* to satisfy your dear heart, when our servant walked in with your enquiry; and although I am reluctant to send back what I have received, I see that it will be the best way for the satisfaction of your heart. Therefore, my beloved friend, I will send my desire in this inclosure, and just reply, for I am *very busy*, and was only thinking of lines, but lines of love.

'M. S.'

Q. How is Mrs. Stevens? in the body and in the spirit—is it well?

A. All well in spirit and in body.

Q. How are the objects of her care? Miss S. chiefly—Mr. and Mrs. C?

A. Delicate—but able to do a little. Both better.

Q. Is the Lord's beloved labourer in her work at this, or otherwise employed for the same Lord?

A. In her work as usual.

Q. Is Wednesday or Friday the day of usual meeting?

A. Friday.

Q. What was or will be probably the last day of her speaking before the proposed journey?

A. To-morrow, Sunday 14th.

Q. And what the subject you spoke of?

A. Last Friday, Isa. xl. 11. To-morrow, Heb. xi. 28.

Q. What is the sea bathing-place visited by Mr. C? How far is it from this?

A. Redcar, sixty miles.

Q. Do Mrs. and Miss S. purpose going thither?

A. No.

Q. Is there to be any place of sojourning for a few days in this journey—or still travelling?

A. Still travelling south.

Q. To what does this dispensation seem to lead?

A. Certainly to our Lord's glory; we are satisfied with this; all then is well.

Q. How does the flock acquiesce in your absence? You will answer, the chief shepherd is with them.

A. Painfully, but hoping for our good, and restoration to them with more of strength.

Q. How is your heart of hearts in all this? You will answer, hidden in his heart, safely and sweetly at rest in the Lord. Even so, Amen.

A. Even so.

‘Accept these replies in love, and add to them all the sympathy of my spirit, with your dear ones.

Bless you all,

‘ M. S.’

Short answers in reply to a friend’s remarks.

‘1. What, my beloved friend, can I answer to this, but that he who prepares the hearts of his children to be the depositories of comfort for the way which he will in time of need *call* for, has so done with us. If I am his gift to you, not less so are you to me; the Lord has opened an interesting channel between us, and heart gives to heart out of the abundance first received from him. I bless the Lord for you.

‘2. The Lord heard that tender mourning as the plaint of the dove. Our mutual bonds make the prospect of temporary separation painful; and he who delights in mercy, never afflicts willingly; perhaps, therefore, this, my dear friend, amidst other good causes, made him avert the evil, and bring me again into work; and how sweet, how doubly sweet are mercies in answer to the *heart’s desire*.

‘3. On these yearnings after bonds, settled, sealed, and established, I think we have before exchanged our

thoughts. The Lord has cast our desires into one mould, and we exhibit to each other the same impress. We, my friend, will think of this love of union with the Lord, and with it the utterance also of what we would be, as in body, soul, and spirit consecrated to him. He accepts it according to what the soul hath, owning his own work in us. It is well that it is in our heart. How blessed the end, my dear friend, of the deeps into which your soul has been plunged. "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep."

'Can there be a more marked agreement between your state and this in any one Scripture? See, my friend, the verses also, 25—31. We will praise him, and whether it be on a loud instrument, or on the softer tones of the harp, his name shall be the theme.

'4. Then our *present* privileges will assume a glowing assent, and our gratitude quicken our cry for further tokens for good, and although we are made to feel how much we *depend* for power to see our privilege, or even to appropriate it, we being in the Lord's bosom, may believe that he will give us *more* than we *can ask*. If not able to speak, and only as you say, able in meditative frame to sit before him, our meditation is sweet, and though we may not be speaking to him, *he* is so to *us* as head in *communion*. The Lord be ever with us there.

' M. S.'

1839.

Inquiring reflections proposed by a friend for written replies, suggested on the subject of missionary labour.

E. I have often thought that in proportion to the vividness and depth of our conviction as to the *eternal* consequences of a life spent in ignorance of the Lord who bought us, or in enmity to him, must be our zeal for the souls of men.

E. Yet I cannot say *definitely* to myself, that *all* the heathen who never heard the name of Jesus, are gone into irreversible condemnation.

E. I know they cannot be fit for the presence of the holy God. I utterly disclaim any kind of leaning towards the notion of purification by the fires of purgatory, &c. but I shrink from absolutely considering them all shut up in hell.

E. Not only so, but I am conscious of a *better hope* or rather of a *less fear*, for many unconverted or ignorant Christians, than for myself.

A. Observations on the remark need not be multiplied. Surely as to the *first* we shall all be at agreement, and probably the reason why zeal and labour in any instance is so little proportioned to the worth of the soul, is the little true apprehension we have of the nature of its responsibility.

A. The *third* observation seems to give an answer to the *second*. If not fit for God, where can they appear? If no personal sufferings can atone for the want of meetness, where are the sufferings that being imputed may atone? And if they are not imputed, where is the provision by which the naked and guilty soul can be hid and secured?

A. *Our charity* is not legitimate, if it would seem to exceed that of God himself. We fall into temptation when we admit *reasonings*, and present consequences and results

of the divine government, which are to form an objection to any positive declarations of God's mind. It is positively said, that "without faith it is impossible to please God;"—That "There is no name under heaven whereby a man can be saved, but only the name of the Lord Jesus;"—And that "unless a man be born again, he cannot enter into the kingdom of God."

E. The Lord, I think, may see something in such cases, which may be an excuse, yet the Holy Spirit says of the heathen, "*They are without excuse.*"

E. And I see that he who professes and calls himself a Christian, must be in greater condemnation.

E. Surely, if I did believe that such unconverted souls must go into the everlasting fire prepared for the Devil and his angels, I should be poured out on the sacrifice and service of labouring to *win souls*.

A. We have to believe this as of universal application. Consequently to set the fact before men.

A. We have to be assured that the judge of the whole earth will do right.

A. Could *any* be saved without an interest in the atonement, then so could *all*; and the value of the atonement is lost; and the wisdom of God in appointing it made questionable.

E. In my own case I never seem to be condemning to the uttermost. *I see consequences* from every conception and commission of evil that could flow on for ever, and fill eternity with bitter streams, unless the Lord were to interfere and take away iniquity.

E. Yet for others I entertain indefinite thoughts of possible safety through *Jesus* only, and I know not how to be obtained by them, yet possible to them. I speak to such as I can, often solemnly, but I am sure I do not fear for them as I do for myself. Is not this a *modification of selfishness* in unbelief?

E. Do I then mean that I would not send missions to the heathen for fear of

A. A firm persuasion of the fact, that all *are lost* without an experimental knowledge of Christ, generates gratitude, simplicity, true zeal; and if urged in a testimony that is proportionably earnest, is calculated to rouse the sinner, shewing him that he is shut up in condemnation unless he believes; whilst on the contrary a lurking idea of possible safety without this faith, gives looseness to the remonstrance, and countenances the vain subterfuges man would invent for himself.

increasing their responsibility ? Not so : I feel my error too strongly to omit any opportunity of enlightening them.

E. I have before said, I dare not omit speaking where I can, to those who call themselves Christians, of the things belonging to their peace.

E. This must increase *their* responsibility, however imperfectly I may touch on the subject, or press it. But I am impressed with the importance of bearing *witness* to the *truth*, and though feeling MYSELF more liable to judgment perhaps than those to whom I speak, I am constrained to attempt something, for the Lord has enlightened my mind, and touched my conscience *at least*.

E. On these points I may say more hereafter, but briefly I request you to tell me on the blank page, what you think of these things.

E. I cannot clearly say

A. We despair of *none* on account of *their* unworthiness, but of *all*, if not invested with the worthiness of Christ.

that idea roots in my mind :
it is unwillingness to admit
the awful thought of such
utter loss.

E. I will own to you I
should have been glad if it
were lawful to indulge a
hope of universal pardon,
but I see no ground to rest
on here.

E. Yet, O Lord, if thou
wilt pardon, new-create
and admit *me* to thy hea-
ven, of whom should I
despair ?

E. I desire to receive
the word, however, *as God*
has *given it*.

A. Let us bow before
the divine Revelation, and
wonder and admire how
any are saved.

‘ M. S.’

Another from an enquiring friend of a different
description, is very interesting.

‘ *You enquire*—How should such a one as I order
myself before and toward my sovereign Lord, being
afraid of making haste, or of slothfulness, or of presump-
tion, or of being fearful and unbelieving. Should I sit
alone and keep silence ?

‘ *I answer*—Is there, dear friend, a more suitable
reply to this, than is found in Isa. xxxviii. 19, and again,
“ Therefore will *we* sing,” &c. ver. 20.

‘ *You enquire*—Or should such a one stand at his
Lord’s feet behind him, and wash his feet with tears,
and kiss his feet, and anoint them with ointment, unless
he should say “ *Touch me not ?* ”

‘ *I answer*—Such an attitude well accords with such love, but it will also be maintained in midst of *labour* of love. The *inward* man can so stand, and so weep, and kiss and anoint, even when the outward man is wielding the sword or celebrating the cross.

‘ *You enquire*—Is it my time to keep silence, or my time to speak ?

‘ *I answer*—May we not say, Luke xix. 40.

‘ *You enquire*—Should I put my mouth in the dust, or say as one did, ‘ Whatsoever comes of *me*, I will do all I can for *your* good.’

‘ *I answer*—The end of experience, such as yours, my dear friend, is the master’s *praise*. How is this best secured? No doubt invisible spirits behold these deliverances, and glorify God, but we are to edify *each other*, and this is done by sound speech. So then I consider that we are required to *shew forth* his work, not leaving it to be *surmised*, but expressly giving the glory where it is due. *Speak*, dear friend, as the Lord may prompt, not *anxious* either way, for this would generate bondage and self-dependence, but cheerfully accepting and using openings as they are presented. Speaking is also a leaven of *increase* to our own souls. Job xxxii. 20.’

‘ M. S.’

Remarks in answer to a friend’s enquiry—what proportion of time would be considered requisite in the practice of music to accomplish sufficient attainment to become an efficient leader of the domestic band for family worship.

‘ In answer to this, I should say the time given must much depend upon claims in other directions. I should think without interfering with other duties, you might give whilst a *learner*, two hours in the day, else you will

not attain the *end* so soon ; it is very desirable to be able to play so as to lead others, and so as to afford help and enjoyment.

‘ Perhaps your teacher stays an hour in the day, and it seems needful to take another hour for private practice.

‘ As to a preference of instruments,’ she says, ‘ I greatly prefer the organ’s tone, it is so suited to family or social devotion. My taste for the organ was always above any other instrument, but I did not play on it until under first impressions, when a mixture of natural and romantic feeling made me delight in engaging the midnight hours in this way. I have no time now for any such gratifications, and only play when my meetings require it, or in practising the singers. But we see for what *end* I used it at first, and we know not what the Lord may have to do with us ere we quit this vale. Doing all in Jesus’s name, the practice will be an acceptable offering.

‘ M. S.’

I have selected these from among her letters of 1839, the very year in which her last illness began to shew itself, and they will clearly and affectingly demonstrate her unabated zeal and energy in the Lord and his service, and serve as an example of her usual tenor of life, with unvarying love during her whole course in her more public exercises—those of a more private nature are not named,

1839.

The inquiries of a friend having led to the following answers for her satisfaction, afford me the opportunity of giving a short series of her engagements:

Question.—Sunday ? 2 o'clock subject ?

Answer.—The precepts, exhortations and invitations, as they may be presented to my thoughts ; the last few as follow: Eccl. ix. 8. Psalm xcvi. 9. Isaiah xxvi. 20. For next: Isaiah xlv. 22. in these taking only a *sentence*, as you will discover, of doctrinal nature.

6 o'clock subject ?

The character of Kings of *Israel*; for next Sunday, Joash, or Jehoshaphat, King of *Israel*, 2 Kings xiii. 10.

Monday—7 o'clock subject ? Hymn ? for Dec. 3, 269th. Tune ? Rockingham.

Having finished the regular course of characters of *sinner*s, I have not taken a *connected* course *yet*, but as appears suitable to the people. I have had as follows: "To die is gain," Phil. i. 21. "Are the consolations of God small with thee?" Job xv. 11. "She obeyed not the voice," Zeph. iii. 2. "They shall find," &c. Zeph. iii. 15. "Neither was guile found in his mouth," 1 Peter ii. 22. "Not forsaking the assembling of ourselves," Heb. x. 25. "They continued stedfast in the *Apostle's doctrines*," Acts ii. 42. "And fellowship," Acts ii. 42. And for next Monday: "And in breaking of bread." And for Monday after, if able: "and in *prayer*."

Tuesday ?

Is my morning for *selecting* subjects for ensuing evenings. Afternoon, with family, having company in the house at present. Evening: private interviews, when not at Knaresborough. Sometimes *the day* down at Knaresborough; always *monthly*, having a meeting of young women there, in which we are at present

going through the titles of Christ in a *conversational style*,—this in afternoon, and evening for meetings.

Wednesday?

Morning, writing. What needful for work. Visits from persons appointed the Sunday before, and *family* instruction from 6 to 8. Having a class from Knaresborough assembling at eight, consisting of men; subject given out weekly for previous consideration—at present upon *types*. Frequently at Knaresborough *until* evening.

Thursday—7 o'clock, at the Union, subject?

We are finishing a *course*. Next Thursday will be upon the re-union of the soul and body. And at Knaresborough to visit sick, &c. during the day.

Friday?

From 3 o'clock until 8, separate classes of boys according to age and attainments, about one hundred in all, but divided out. Eight—singing practised. Evening concluded by a *Reading* party of young men.

Saturday?

Morning, domestic claim (private). Afternoon, our own children, religious instruction. Servants, 7 o'clock. Eight o'clock, my own room.

Any little note of your work, or time of retirement on vacant days?

No vacant days can be had. Retirement is from the early morning until *twelve* o'clock when at home, or not claimed by domestic wants; but this is only on

some days, as the above sketch will shew. Until ten o'clock I secure for private, if no *illness* prevents.

Note.—The above quite a correct statement, as is well remembered by her sister.

The following is an answer to another of those inquiries :

1839

Sunday? 2 o'clock?

I have not kept a regular list of passages this time, being so engaged, but I put down what I remember here. May 12.—Psalm cxix. 125. June 9. commenced first Epistle of Peter, verse 1. and had *strangers*, June 16.—Elect according to foreknowledge of God.

6 o'clock?

Characters still—have finished those of kings of *Israel*, and taken *heathen* Princes: Benhadad, Hazael, Sal-manasser.

Monday—7 o'clock?

May 6. 1 John iii. 9; and v. 18. taken in connexion.—13th. No meeting, there being one in National School for Hibernian Society.—20th. Matt. xvi. 19; and xviii. 18; and John xx. 22, 23. in connexion.—27th. Matt. x. 8. "Freely ye have received, freely give."—June 3. Eccl. iii. 4. "There is a time to weep."—10th. Hosea viii. 14. "Israel hath forgotten her maker."—17th. "Who may abide the day of his coming." Mal. iii. 2.

Tuesday?

I have been obliged to change Tuesday for Thurs-

day, as you will see, and have now another meeting on the same day at three o'clock and the women at seven. The new meeting is formed of ladies who are confined by domestic hindrances, &c. from any other meetings, but can meet me in a little party at one of their homes.

Wednesday?

Thursday? The Union, 7 o'clock?

Holy Ghost as Spirit of Power—Spirit of Prayer.—

May 2. Young women—title of Jesus, a *Shepherd*.—
23rd. *Surety*.—June 27th. (to be) *Refiner*.

Friday?

Various catechisms according to classes, subjects of which written the week previously by myself.

Saturday?

I will endeavour to be more regular in my memorandum of subjects. I know they are interesting to you, and profitable as subjects for reflection.

March, 1839.

Inquiry.—Palm Sunday? 2 o'clock subject?

Answer.—Psalm cxix. 59, 60.

Six o'clock subject?

Elisha. 1 Kings xix. 19—21.

Monday before Easter? 7 o'clock evening subject?

Mal. i. 8.

Tuesday? Any examination or teaching of schools this week in particular?

Our children at home.

Wednesday? Any subject in your teaching with the family, or class of men?

Family.

Thursday? Any at the Union? Scripture?
Psalm cxviii. 27.

Good Friday? Any meeting? Subject?
Romans xv. 33.

Saturday? Easter Eve?

Sacrament at the church in the morning. Evening at home private, excepting family prayer and usual association.

Easter Sunday? 2 o'clock subject?

No time for morning subject, kept so long at church by the number at the sacrament.

Evening, 6 o'clock subject?

Elisha continued. 2 Kings ii. 1—15.

Cannot just now recal the hymns and tunes.

April, 1839.

MY EVER BELOVED FRIEND,

'Tis a grief to me to be obliged to send you a double letter with so little from my pen, yet it is a greater grief to remain any longer silent, because well I know your loving heart, and that it will be uneasy about me

and mine. It is now late evening, and you will judge that I am pressed for time, but to let two or three more days pass away without a line is what I cannot do.

‘Of *us*, dearest friend, I may give a good account so far as *recovery* from *illness*. Mr. C. has been ill, our children too, very much so, coughs, fevers, &c. &c. Our town full of sickness among children, and deaths continually, hooping-cough, small-pox, measles, all together in the place. Hence great press of requirements, and no time left me for writing. My own body too suffering from prolonged colds, and obliged to speak amidst heaviness and headaches. This is a poor account of the earthly tabernacle, but our family are recruiting, by the Lord’s gracious blessing, and I am better, although not well. Frederick too has received his appointment as chaplain to India, and leaves us, please God, next month—this gives us more to do in various ways. Great will be our loss when he goes, but we find that Jesus Christ is all! O *how all!* and how dear the thought that no severing from his bosom can ever be endured.

‘And what shall I say, my dear one, at the affecting account of your precious self? Truly my whole heart sympathizes in your bodily weakness, and I fear you suffer much. My eyes are unto the Lord, that he may put his own arm underneath you, and give you to feel with *power* how strongly he upholds in the midst of utmost personal weakness. O yes, we find him true, and although he doth afflict, he gives with affliction his own unspeakable consolation; not always, it is true, realized in *lively* experience, but always given, else we should utterly faint. May he restore you, my friend, if it be good in his sight. For us who love you, we say it would be good, and yet even for us who love you it

can be made to appear that it is even good were he to call you higher. We shall meet, my beloved friend, where all will be peace. Yes, my dear one, if it be desirable and in my power, your word of requirement shall meet its prompt reply. But perhaps the Lord may give us to meet by bringing you here. Is this reserved for us, do you think? Let him do as he will. He will appoint for his children what will enrich them and glorify himself.

‘My tender love is with you—the Lord ever bless you.

‘Pray give my affectionate salutation to your and *my* dear ones; the bonds of Jesus unite us all, I trust. I will write again when a little more space is given. Bear me in your prayerful arms, and join me in asking *especially* that he will pour upon us the spirit of counsel and of wisdom for our way; we have some weighty matters pressing just now, God help us to determine according to his will in all. *Ask* then, my beloved friend, and if you are enabled, meet me in this prayer next Saturday night at eight o’clock. If the Lord so arrange that we can have that hour for this agreement, we will seek and embrace it.

Ever yours, in dearest bonds,

‘M. S.’

June 25, 1839.

‘I will not delay any longer, my precious friend, giving you some tidings of us, and thanking you for the sweet plants, and all the other tokens from you and yours that accompanied the parcel. Your own heart knows full well how mine feels on such occasions, and in this sympathy will better express my affection than my pen can do. The rose is planted immediately under the drawing-room window, the little room where you

and I sat on the sofa together, and as my bed-room is now over that room, it will be in my sight when I look out of the window. Your *own* flower-bed is too full to receive it, else it would have been numbered with its interesting contents, where your *heart's-ease* abundantly flourishes. O may the dearest ease be yours—be mine—and Jesus' gaze on all which his heart's-pain procured for us! There is something very interesting in these *names* of flowers; I often think so of the common flower, '*Love-lies-Bleeding*.' Oh it does sweetly tell of *Gethsemane*!

'I have not time for more; we have been painfully busy in sending off our beloved Fred who sailed yesterday for India, if all be well. The parting was sad, he suffered so much in leaving us, and as packing, &c. devolved on me, I have had great fatigue, so that though my heart has been tenderly conscious of its union with you, I could not write to tell you so. In addition to this, my dear sister has been confined by sickness . . . and in consequence I have not left her, and had no meetings Sunday and Monday, and am now a nurse, for she could not be left, although it appears that for the present this suffering is passing away, and I have left her quiet that I may drop a few lines to you. Thus, my beloved friend, we are partakers of the heavenly calling, both of the afflictions by which the Lord's mystical body is conformed to him, and by which also the Spirit's fruits are invigorated, weeds cut off—and, blessed be the name of our God, for the assurance that this covenant result to our trials will stand. May you be tenderly sustained in your affliction by his everlasting arms, they *are* underneath us! I grieve, my beloved friend, for your deep suffering of body, but Jesus will support you, and I look to him in your be-

half. Still meet me on Saturday at eight o'clock, and unite with me in asking that the divine presence may give full counsel and comfort to us! we will ask it for each other in every time of need.

I am, your's, in truest bonds.

' M. S.'

Sunday, 2 o'clock ?

June 30, 1 Peter i. 2. "Through sanctification of the Spirit," taken as *consecration* or *setting apart*.

July 7th. "Unto obedience." 14th, "Blood of sprinkling." 21st, "Grace and peace be multiplied." 28th, "Begotten again." August 4th, "By the resurrection." 11th, "Unto a lively hope."

6 o'clock ?

June 30th, Examination of girls in church. 7th, Nebuchadnezzar. 15th, Nebuchadnezzar continued. 22th, Nebuchadnezzar closed. 28th, Belshazzar August 4th, Daniel.

Monday, 7 o'clock ?

July 1st. Deut. xxiii. 27. "The eternal &c. refuge." 8th, Heb. iv. 3. "We which &c. do enter into rest." 15th. 2 Cor. v. 4. "In this we groan." 22nd. Rev. xix. 12. "On his head were *many* crowns." 29th. Rev. iv. 4. "They had on their heads crowns of gold." August 5. No meeting—Missionary meeting.

Tuesday ?

June 2nd. Christ's covenant power, from type of Aaron's rod. Numb. xix. Various portions of young people to tea, during succeeding weeks on this evening.

Wednesday, 8 o'clock, evening ?

Arrangements changed. Harrogate visitors received on this day. Subjects chosen by such as assemble, generally on some points of interest to one or more of the party.

Thursday, 3 o'clock ?

Postponed (young women) first from illness of four of the number, requested to be put off for their sakes, one of them departed in the Lord. Put off again on account of our *own* illness.

7 o'clock, The Union ?

Postponed for illness twice.

Friday, 3 o'clock ?

Classes of boys. Little catechism for little boys. Manna for next class above. Ditto, ditto. For elder class, History of Joshua arranged by me for them with Scripture references.

8 o'clock, singing practised for church.

Saturday ?

Sunday ?

The New Meeting ?

3 o'clock, Thursday ? Benefit of Christian Association.—Privilege of prayer.

Very many more of her interesting avocations will be gathered from her own pen in her own letters, and I would specially direct your attention, my dear friends, to the *death-bed scenes* she often alludes to. As I look

them over, and retrace the well-known circumstances, I feel almost overpowered by the cloud of witnesses to the triumphs of the gospel.

In recording the labours of such a "fellow-helper in the Lord," so abounding in every parochial avenue of usefulness, I feel that one unmindful of the wide sphere which a parish of more than six thousand souls presented, might be almost tempted to think the work was *engrossed* by *one*; but it was far otherwise. As writing a memoir of *one*, I am necessarily confined to the particular department of that one; but it must be understood there was abundant labour for others, especially for the ordained ministers, who in most of the sick (even of those peculiarly her own children in the Lord) necessarily bore a share in their spiritual growth and cultivation, through the ordinances and pulpit instructions, as well as in sick-bed ministrations and consolations. But *she* moved in an orbit of her own, in which, though apparently passing and repassing those of higher order, she never interrupted their course. It was assigned her by divine wisdom, and had its proper path in the heavenly atmosphere. I think it right to remind you of this, lest it should be supposed I was intending to give an undue prominence to *her* labour. It was a faulty idea in this respect which excited the uneasy disturbances before alluded to;—looking to *her* work without considering its *combination* and subordinate circumstances, jealousies arose,—instead of leaving it, and looking to their own; where there was more than enough for all. But after all, I must say with a sigh, it is yet but a "little flock," that has bowed to the sceptre of Jesus. And, as many are gathered away by the Lord of all, and many more are dispersed to great distances in various situations, it behoves us to observe the thinning of the

ranks, and to desire and pray earnestly that others may be baptized by the Holy Ghost in their room,—that they who are still in this part of the fold may not be content to abide alone, but seek, in and under grace, to win more for Christ, as He may be pleased to bless the labour of love and hope, by adding daily to the number of such as shall be saved.

Now that we are approaching to the last scenes, when her labour ceased, and she became the passive sufferer, resigning herself into the arms of Him whose loving, eternal faithfulness she doubted not; it is very affecting to record in some of her private letters, her observations on the experience of others in their passage through the valley of the shadow of death, and to see how she was learning, by the witnesses so often placed before her eyes, that death had no sting, and the grave no victory, to them who are in Christ Jesus, and that the last sigh of a believer, many of which she had received in her own arms, is the sigh of peace.

These are the expressions of her sympathy with the surviving sister of one who had departed this life on the anniversary of that moment.

‘ My spirit was with you tenderly and truly all last night, and as I was up until this morning, I have had full power to follow along with you through the moments wherein our dear Eliza met the last trouble that could ever cross her breast, in the triumph of that faith which had sustained her in the previous sufferings. I prayed that to you, my dear, the same triumph may be given *now* for *present* burdens, and that you may be empowered to follow her spirit in an upward flight that shall raise you above the clouds that hang around this earth. . . . I am always desiring, my precious friend, that you may be *lifted up*, and that

with every tear of nature there may also be a tribute of praise. I am sure I feel this in respect of myself; I beseech the Lord to prepare us for parting pangs, by giving a more lively sense of the *deliverance* it is, especially in these days, to such as sleep in Jesus. Perhaps were we more in fellowship, as it is written in Heb. xii. 22, 23, we should be more in the spirit of one rejoicing when others join the liberated company, and longing for our own removal hence. Let us strive for the heavenly mind, and resist whatever would drag us down to earth and to the clay.

‘I know the heart of my friend will need such reflections; your own imagination will be picturing the scenes belonging to the chamber of suffering, and the bed of death—and it is unavoidable!—but I beseech you to go further ere you *rest*. Do not confine your thoughts to this part of the scene, but look to the vision that would burst upon the soul when she broke away from the prison-house.

‘May Jesus give the Comforter in almighty power! Farewell, my friend.—A very little space may remain between us and that eternal world! O then, let us dry our tears, and wait with ardent expectation and cheerful trust.

‘M. S.’

CHAPTER VI.

LAST SICKNESS—FIRST APPEARANCE—MEDICAL ADVICE—SERIES OF
LETTERS DEVELOPING HER IMPRESSIONS—JOURNEY TO LONDON,
AND THE CIRCUMSTANCES FOLLOWING—HER SUPPORT—TEMPORARY
RECOVERY—RETURN HOME—RELAPSE—CONDUCT AND EXPERIENCE
—RAPID DECLINE—DECEASE.

THE great interest there has been, and still remains, on the subject of the last illness of my beloved sister, renders it proper, in consideration of this strong feeling, to be somewhat minute in describing the circumstances.

It will be evident to all, who have read the foregoing part of this memoir, that the health of your friend was declining, and the frequent allusion in her letters to her various occasional illnesses, will prove that she was infirm in her health, although so strong in the spirit. But an incident happened, which I believe was the remote cause of the character of her last illness, although at the time we had forgotten its probable connexion with it. She was in the habit of going down to her engagements in a carriage, which we had specially for that purpose that she might be saved from the fatigue of a long walk before the exertion of her teaching, and be kept in retirement from the interruption which

might occur by the way. She loved to keep her mind in a settled and composed train of reflection, preparatory to her proposed exposition. One day the carriage was undergoing some repairs, and she had, in company with her daughter, set out to walk down to Knaresborough; when seeing a pony-gig, ready to be sent down at the same moment, they were induced to take their seats in it, driven by our own man. Everything seemed safe and commodious, but when approaching within nearly a mile of the town, the harness broke, which alarmed the pony, and left the servant powerless, though holding the reins. The pony set off furiously, striking at the same time with his hinder feet, so as to threaten to shatter the little gig to atoms, and to throw them out with the violence of his movements. In this critical situation they determined to hold themselves in as long, and as firmly as possible, the servant in distress saying, "Be prepared, ladies, I can do nothing?" They held by the sides of the carriage so as to prevent being thrown out, the animal pursuing his way with a frightful speed, until the steep ascent to the town stopped his flight, and he, at length, stood still, trembling with his own fury and fear. My sister and her daughter thankfully disengaged themselves, and, though much alarmed and shaken, after a little time felt sufficient composure to fulfil their evening engagements; but my sister was sensible of considerable injury, which she attributed to the extreme shocks they had suffered from the strokes of the pony's heels against the carriage; hoping and expecting the effects would wear off. She imagined they did so, but she felt herself not so well as usual, and the left arm, with which she had held herself firm, was much disabled, with pain also in the left side. She ever thought too little of her own ailments, and scarcely ever would

allow herself to suspend her engagements, though sometimes she was conscious it might be almost necessary. She used to say, "*I* am but one, and if I give way when I have the possibility of going on, I disappoint and inconvenience *many*. I can rest afterwards,"—which rest she seldom took. I am able now to trace an evidently failure in her strength from that period, but it never occurred to any of us for some time, that it might have originated in that incident.

I became anxious on observing an increasing languor; and, though she continued her pursuits, yet there was an evident greater exhaustion after them. She thought it only a temporary debility of the system, but I believe she had early impressions that her time was short; for, notwithstanding this indisposition, she taught with a degree of energy and pointed application, even beyond her usual strain, and pressed her weighty arguments with a force which seemed to indicate she was conscious they were her last words. The impression on those who heard her was thus expressed, "Did you ever hear her so powerful; she speaks as one that is going to depart."

The next particular which called our attention, was an attack of cramp in the night, of so painful a nature, and so long continuance, that she was held motionless in bed, some hours before she could ring her bell: it was then passing off, but had affected the whole of the left side, and there remained three knotty contractions on the muscles upon the ribs, such as are not uncommon in fits of cramp on the legs: they were painful, but two of them gradually disappeared, as we expected the other would shortly. She was greatly exhausted by this night attack, but, as usual, did not pay more attention to herself, and only still urged her spiritual labour with

redoubled energy, until, on the 18th of July 1839, she asked my opinion of the contraction, which, instead of disappearing, she thought was enlarging. On looking at it, I felt alarmed, and prevailed upon her to consult an eminent surgeon in our neighbourhood; she consented, and was told, it might perhaps be dispersed, but, if she found it was not, she might have it taken out, and he offered even to do it then. She was put under a course of proper treatment, and we waited the issue. It did not disperse, and our anxiety was great. She was quite calm under the whole, and assured us, she was watching the progress, in order to gather the Lord's mind and purpose, and that she did not feel any conscientious obligation to submit to a surgical operation.

Some letters from her own pen to a few of her dearly-loved friends at this time, will best disclose her own state of mind under this affecting providential dispensation; and, although a little repetition may be occasioned by the writing on the *same* subject to different correspondents, yet they so faithfully represent her thoughts and manner respecting her personal circumstances, together with the lively tender sympathies she retained with her endeared friends, that they must be particularly interesting to those who read them.

'I gladly salute you, my ever-loved friend, from my chamber of sickness, where I am nursing myself, with Jesus, I trust, to make all my bed. Do not be awakened to uneasiness by this salutation: all is well where Jesus is; and, if He commissions this amongst His other messengers to come to me, it comes with a burden of love. Thus, my beloved friend, we are closely associated, not only in spirit, but in condition, and our hearts will, no doubt, be under very similar visitations of the *hidden* life. May our own Lord be powerfully

present, and give the demonstration of His purpose to bless in blessings already realized.

‘ How much, and how tenderly I have sympathized in your bodily affliction, your own heart will express to you. I felt greatly pained at the communication of the nature of your sufferings, and of the greatness of those distressing spasms, but such pains bring us to the bosom where all our dear consolations are treasured up; and so, although sorrow remains, the covenant myrrh is found with its healing virtue to each wound.

‘ I felt very near to you in the Spirit last Saturday at our hour of appointment, sitting in a prayerfully meditative mind, and believing that he who, in his omniscience, reads all that His children’s hearts are speaking, had this loving attention turned to your’s and mine. These are seasons which we cannot *command—this* wind bloweth where it listeth, and, thanks to our God, *we* know whence ‘ it cometh, and whither it goeth.’ It cometh forth from the throne where love reigneth, and it returneth to its source, bearing its own fruits, a fragrance drawn from the consecrated region where it blew. I rejoice in one part of the contents of the letter, which tells me, you were better when the sheet was closed, than when it was first opened. May the amendment be confirmed for the comfort of your loved ones, and for the glory of the Lord.

‘ Before I dismiss the subject of bodily ailments, I must not leave you uncertain as to the nature of my sickness. I have had an unpleasant sensation for some weeks about my side, followed by what I conceived an attack of cramp in the night, and leaving a contraction of the part. In consequence of its increasing, my sister became uneasy, and I have asked advice, and am under medical treatment. I am not disabled from Sunday

labour, nor yet from most of my weekly engagements, but it is with pain that I work, and the medicines have a reducing effect upon me. On this account I am intending to put my Monday evening meeting more to the middle of the week, and to suspend for the time prescribed—that is, for two months, such other meetings as I can put off. Of course, all my friends press me to this, and would prefer my laying all aside for the term, but it is an awkward season for that, as Harrogate is full, and many enquiring and christian friends are there. If it is the Lord's pleasure, I shall be glad to go on with what these attend. My own dear associates will wait without much loss probably, for they do not live on mere outward provisions—the hidden manna is their's; but we cannot but hope, with respect of strangers, that some soul may be directed down to our little retreat for a blessing; since it *has* been, that curiosity, or some worse motive, has induced an attendance there, when other places of Gospel sound have been resolutely avoided; but, *all things* are disposed by our Head; herein, then, we may have contentment: times and seasons are His, and the work appointed is all of Him; may our faith be simple, and our hearts at peace.

'My dear sister is much better: what a mercy this is! My precious Maria too in her work, and Mr. C—better than usual, so that I am not exposed to any wave of distress from these quarters, which, were I not able to nurse them as usual, I might feel. We see then, how loving kindness prevails, and may well kiss the hand that tries us with a grateful heart. No, my beloved friend, I am *not afraid* of you in respect of days and times; your spirit wings its way to eternity, and so long as this is the case, the retrospect of days does but seem to give us a spot, whereon to place our foot, so as

to rise with stronger impulse on high. And in your history, there has been such a multiplying of these important occasions, that it would be failing in our return of praise, I think, were we not to look continually to the memorial which they afford. In the time, which brought us together, there was surely abundant spiritual treasure laid up, which has been giving itself out to us in *all* the after days which we have proved; and, I believe, that, in eternity, we shall remember that day as amongst the gracious purposes which our covenant God has purposed towards us for His praise.

‘ I read with holy delight the fervent breathings of your soul after *consecration*; there is a peculiar sweetness in the thought of being thus closely united with the Lord, not only as He has chosen us, but as He has enabled us to choose Him. “ My beloved is mine, and I am his,” are words of such import as loving hearts alone can understand. And O what a proof of his own divine working in us is the yearning of affection that accords with such language! Whatever may be the attendant infirmity with which we express them, we may rejoice in having them, for surely there can be nothing more contrary to the feelings of *nature*, and, therefore, they wear the character of supernatural and of pledges of the truth: “ we love Him, *because* He first loved us.” We may use our short-comings also *graciously*, remembering our *danger*, which is, that we would rest in our *sanctification* rather than *justification*, and take our comfort more from the work than the worker. Herein the Lord has to shew us the vanity of all things, compared with the *Lord our righteousness*, and the need we have of the royal robe. Thus, we are taught by all means, and by nothing more powerfully than when the Holy Ghost takes all the experience of

our own hearts as an exposition of what He has written in the word, and it all leads to this—Christ is all in all!—we would have it so, and therefore the agreement is holy, and unto peace! I am just now in a waiting attitude. *Ask*, my beloved, next Saturday evening, that, in this matter so weighty in its consequences, His own bared arm may be seen, that so this dispensation be understood, and the arm *entirely* leaned upon. The rose tree thrives beautifully; it is close under my window, and the violet too, which is in my window. I prefer having it here for its health, it might be neglected at the school, and I revive it from my own hand each day that it asks for a draught of refreshing water. So it is *my teacher*; our droopings have their antidote in the Spirit's *free* grace.

‘My true and affectionate love to every one of your beloved circle. The Lord strengthen, comfort, and cherish you, my own dear friend, and sweetly whisper peace in every hour to your blood-sprinkled soul.

‘I am ever your's, in nearest bonds,

‘M. S.’

To another Friend.

‘*August* 1839.

‘MY BELOVED FRIEND,

‘I know not where to address you, but if I do not receive any direction from your own dear self, I will send my letter to —, and trust it may make its way to your hand. I have had you intimately in my heart these many weeks, but could not find time for a letter. My surprise is great to find you still wandering from home, but I consider it a merciful appointment for your-

self; you are not sufficiently recovered for the renewal of your labours, and I know what it is to be laid aside, and yet to have the claims around us that meet a response from long affection of the heart. It is, indeed, very difficult to keep quiet under such circumstances; may our own gracious Lord be pleased to bless your waiting *upon* and *for* your dear ——; to *Him*, if it be his will, to you also, that you may, in every sense, be refreshed! Our thoughts and feelings have been flowing in a kindred strain; the prospect of the eternal home has been very much opened to me, and realizing views of death have been powerfully present; perhaps, love, we are neither of us far from this rest, and it *may* be, that our next meeting will be in dearer fellowship than any we have hitherto tasted: for ourselves, this is a blissful anticipation; and, although there are affections that would make us consider it best to tarry awhile longer here below, these are only secondary, for surely it *is* far better to depart and be with Christ. You know my mind upon this subject; our own individual happiness would, no doubt, be advanced by the exchange of time for eternity—of faith for sight,—but the Lord bids us hush every wish, and silence every desire, until he may bid us go up higher. Our labour of love is welcome, and our *domestic* claims are important, hence we are kept in humble waiting to know his will.

‘To me these reflections are specially present just now. I have been in a bad state of health, as it is called, during the last weeks, and have had to take medical advice. I am now under a course of medicine, and am told that, in the course of two months, I should be able to ascertain how far these applications might avail. One month is gone. I have been obliged to suspend all work, excepting my Sunday meetings, which I have

hoped to maintain chiefly on account of the christian friends now at Harrogate; as to those with whom I am habitually associated, they all want me to give up all for the present; but, having the impression, that working days are fast shortening, I do not purpose to give up more than I am under the necessity of doing. I am ordered to be kept quiet, and to avoid all excitement, and I keep very much in my room. O, may our dear Lord sanctify all things, and adapt his visits to the *times* wherein we require them; but this, my friend, he assuredly doth in every instance, therefore we have only to *expect* what he is sure to give. In consequence of my indisposition, I have seen very little of —. We will not regret anything, for all is well that Jesus sends, and soon he will accomplish all his will in bringing in his own, by the putting forth of that covenant arm, by which every one of his wanderers will be brought into his fold: it is our privilege to be used by him in the work, but an equal privilege to know, and to be able to rest in the assurance, that his sheep shall never perish, nor one of them fail of being brought home, although *workers* may be removed—the effectual work is his. Now, it is very needful for us, my beloved friend, to bear this in mind, and thus to hush every anxiety for others into peace. For ourselves, too, we can rest in the covenant: we have committed our all to the bosom of our God, laid open for our place of repose in the blood and righteousness that secures it as our home eternally; we know whom we have believed, and we will fear no evil. It is our unspeakable liberty to lie down and rise up, to take our portion of suffering or of ease, and our measure of life and hour of death *in the Lord*, accepted in him,—preserved in him,—having our portion in him; these are thoughts suited to a sick bed,

O may they be verified by us both, my beloved friend, and be held in near association with the object they present. . . . The Lord reigneth, and reigneth in wisdom and love: let us be satisfied: we know not what unseen evils may be thus averted—we are comparatively blind, and may rejoice that ministerial arrangements are made by the great Head, and not by us.

‘Sept. This letter, my beloved friend, has been written some time, waiting in my desk, until I might know how to direct. A note from —— informs me of your safe return to ——. May you have experienced the blessing, my beloved friend, for which you were ordered from home. I am in a very uncertain state; the two months elapsed without any amendment. I have consulted a physician, and am now taking his directions; but, as to my own expectation, with very little idea of being restored, but the Lord may mean differently. Remember me, my love, in your prayers, and O, may the ripening beams of our dearest Lord’s presence be on us both. The Lord ever bless you, and keep us in meek repose in his love.

‘I am your ever faithfully affectionate Friend,

‘In dearest bonds,

‘M. S.

To Another.

‘I grieve, my dear friend, to have no better a burden with which to fill my paper than to tell that I have been too much indisposed to be able to write during this week, and I dare not keep the little box longer, fearing it may be too late for your object, therefore I

scribble a few lines as I am able, before closing it up. I must hope to be better able to answer your dear letter in a little time. My complaint occasions me much pain, and a pain that I feel increase by the use of my pen. I cannot now enter into particulars, but I know your loving heart will want to know *what* is the ailment. It came on, as I suppose, some months ago when I was awoke in the night by a violent cramp in my left side and arm; after the agony usual on such occasions subsided, three lumps remained like contractions, two of these disappeared during the next day, but one remained. I noticed it no further than to expect it would like the other, disappear ere long; but it has remained on my left side, and I fancied it increased, and mentioned it to my sister. In consequence we asked advice, and the remedies, or rather *applications*, have given me pain, and I am sensible of being very unwell; by a mistake in the way of using the tincture last Sunday night, I have been in suffering since, for it acted so as to produce what was like a burn, and I have not been able to put on my stays till to-day. All this, dear love, indicates that the Lord may be about to call me. I was told that in two months a better judgment could be formed. It is now six weeks since we consulted the surgeon, and I wait the time he mentioned without deciding upon what I should calculate upon, only this I feel, my friend, that in the arms of Jesus, living or dying, all is well.

‘Do not be uneasy about me, like yourself I am at the Lord’s own disposal, and if our next meeting is to be speedily in his presence, we shall have better expression of what he is to us wherewith to delight each other’s ear.

‘I grieve that the paper did not go. My sister

put it in her pocket and forgot ! no wonder, for she was standing by my bed at the time with some anxiety about me.

‘ My true love to your beloved circle. You will all bear me in your arms before the Lord ; and *specially* my dear ones at *home* ! as well as our dear flock.

‘ Farewell, my beloved friend ; I will not try to write more. I expect to be more at ease next week ; the burn will probably then be well.

‘ Believe me ever yours,

‘ In the dearest bonds,

‘ M. S.’

This dear inquiring friend adopted the method to relieve our invalid from trouble in writing, by putting questions, leaving spaces for answers, to be filled up and returned.

Sept. 16, 1839.

I write a few lines for interlined replies. Is the effect of the mistake in the use of the application gone off by the Lord’s mercy ?

I gratefully accept this kind consideration for me, and send back the dear inquirer’s question as she desires. Yes, my beloved friend, after a few days of pain the effects of the mistake were removed, and the Lord’s own mercy has been displayed in this respect, so that no wound is made—

Are you more free from superadded pain and inconvenience, able to put on your clothes as usual?

I dress every day, but not *as usual*; I am seldom free from pain, and I find it most convenient to wear such dresses as afford me power at my will to open or close them again without trouble.

Can you go out again? Is the use of the *carriage* or *gentle walking* best for you?

After having completed the two months prescribed, by the surgeon I consulted, for the use of his prescription, my strength being visibly and rapidly decreased, my friends were rendered very uneasy, and I wrote to a Christian physician, relating my case as plainly as I could; he answered in the same spirit, and has advised tonics, great, (indeed entire) relaxation, change of air, and to be out four hours in the day. Such things cannot wholly be met, but I take the tonics, I go out as I can, but *one* hour is very fatiguing to me, whether in a carriage or walking.

Have you been able to

I have had only one

be present at any meeting since you wrote ?	meeting this week, retained chiefly on account of my friends from Harrogate. Still the epistle of Peter, having arrived at verse 7 of first chapter. Verse 8 for next Sunday, if able.
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‘Sunday, 1st Sept. six o’clock.—I have a few of the elder boys at six, and one of them is the reader for the whole ; thus I *sit* with them and keep them together. The same with the teachers at eight. All other days I am almost wholly in my room. Not able to write: it gives me pain: this is a great privation of privileges had in former illnesses, but I am learning to be content to *do nothing*: a difficult lesson! I have occasional visits from my loving friends, but as I am ordered to have no excitement or exhaustion, they think it best generally to abstain from coming. Thus, my beloved friend, I have many hours much with the Lord in the nearness of private fellowship. Sometimes much refreshing in views of coming rest. Sometimes excited by viewing my dear sick sister, and my loved and delicate Maria in contemplating their loss of me. These are feelings of nature, and I would hope not displeasing to him who knew the extent of such affections in his sinless humanity—*my infirmity* his blood will atone, and his strength lift me above. I know that he is all-sufficient, and as nurse, parent, and ever present friend, will supply to my dear ones all they may need. My precious little flock he will feed. But I am occasionally filled with indescribable feelings on these points. As to my sufferings, my beloved friend, they are mitigated by the love of my precious Lord. Continue to

meet me on Saturdays. I am sometimes in bed at that hour, but my spirit is in exercise with you.'

August 1839.

MY EVER DEAR FRIEND,

'I conclude that our spirits have been in intimate association of late, for my thoughts have been much engaged about you and yours, and your precious letter received last night tells me that I have been borne upon your heart also. I heard from Miss M. of your arrival in England, and I looked with assurance of heart for the letter I have received, telling me where to find you. Your history of divine love and mercy, extended during the painful hours of sickness to your dear self, and to one also so near and dear to you, is refreshing to my soul,—it is delightful to see this adaptation of the Lord's visitations to the time of our need, by which he gives us such clear evidence of his watchful care and notice of our every interest; to feel that we dwell in the omniscience of the Lord God, covenanted in blood and righteousness, to keep, to help, and to nurture us, is a privilege beyond our expression, and perhaps beyond our understanding likewise, but we live in the fact, and rejoice in it, and in proportion to our faith know that herein we have all we want. It is in truth the dwelling in *the presence*, and with the *angel* of that presence, and we acknowledge its blessedness. May you, my own beloved friend, ever realize your blissful portion, and have the beams of the divine love given forth with all the power of healing. Is it not sweet to place ourselves thus by faith beneath the manifestations of him whom we love, and from whom we receive the balm to every wound, for truly he fulfils the testimony, "who healeth *all* thy diseases." To me at this moment, such

reflections are very suitable. You will on some accounts be sorry to hear that I am not well in bodily health ; on *this* account I am glad you have not made the wished-for renewal of our personal communion, one of the objects on your arrival here : and I hope, dear friend, you will not, until it may please the Lord to shew how my present ailment is to terminate. I am under medical treatment, and am required to speak as little, and have as little excitement as possible for *two months*, at the expiration of which it will be better known how I may be. I have continued my Sunday meetings, and then retire very much to my own room, and my affectionate friends are all anxious to keep me quiet. Had I been allowed to choose *time*, I should no doubt have desired winter rather than this important season, when so many Christian friends are at Harrogate,—but how graciously our Lord directs and makes us know that all his will is best. In respect of my own judgment upon the visitation to my body, you, my beloved friend will scarcely ask me ; you can fully enter into all my mind. I am assured that the eternal home is the rest most desirable, and were I also assured that the Lord intended to take me, I should say, most *desired* ; but at present it is not so. I see many objects around me on which my eye and heart are turned with inexpressible affection ; the school, the work, my sister, my Maria, each from their own state of health, and especially the latter, all present claims which my whole heart responds to, and I have been accustomed to prefer to be the sufferer, seeing them at rest, rather than leave them without their prop. All this will only occupy my thoughts, however, during the state of suspense. I know the everlasting arms are underneath my dear ones— and that the cause of Jesus does not require me. I know—

that the supply of his Spirit is always equal to the day for us all, and in him, my beloved friend, my interests and my heart repose. Do not be uneasy about me, my love, but ask for me such blessings as our living Head alone can give. I may be better at least, so far as to remain, and do some little things in the precious cause, if not, I shall indeed be better, and pass to the greater service before the throne. I would not have dwelt so long on self, had I not known that you could not read of my being unwell, without the tenderness of desire to know still more, and also feeling, my dear love, that the interests of Jesus are so intimately interwoven with the life and the death of his children. He glorifies himself in all that he does in and by them, and it is our privilege to tell of his love.

‘ We have had refreshment by the communion held with our dear fellow-pilgrims before my indisposition ; many dear Christians having tarried awhile near us ; it is animating to find how the Spirit is working in the faithful in accordance with our times, and how much there is a looking for the day of God prevalent in them. I agree with you, my friend, upon this subject, that the prejudice some of God’s people have on this head is lamentable. When viewed in connection with the fanciful interpretations of men, and with the unholy heretical views that have been grafted upon them, we are not surprised at this effect ; but when we read the sacred page, see the undoubted testimony, discover the glory to Christ, and the bliss to the church which Scripture unfolds as the attendant upon the coming of Christ, we cannot but be surprised, that the eyes and hearts of true believers are not open to the truth ; but the words of Christ may be better taken up here. “ To you it is given to believe,” and “ blessed are the eyes that see

the things which ye see." The strong consolation that is afforded for the present days of gloom, by the sight of this "bow in the cloud," is such as might be sufficient to commend the revelation to the thoughtful Christian. I know not any consideration more quieting to the soul, nor any occasion wherein we may with greater comfort apprehend the words, Ps. cxlviii. 8; with this persuasion we can, as it were, go out as Moses did, and spread forth our hands in the midst of the storm: 'the mark upon the men that sigh' shall keep us, and believing that our redemption draweth nigh, we lift up our heads. Let us hold fast to this blessedness, my beloved friend, and without giving the subject that *engrossing* character which I believe has great danger, never let it lie dormant in our hearts. I assure you, dear friend, I feel this matter of great interest to me also with reference to the scene of distress I witness here, and to which we feel we cannot address a competent relief: poverty, want, and destitution of the most touching kind abound in our place. My heart is pained beyond expression at the view of it. I see no prospect of remedy as to better times; certainly not in our town; to what then can we look with a settled hope, but for the coming in of the restitution when calamities and sorrows entailed upon us by sin will be met by his reign, who is life and peace? in such moments how ardently do we exclaim, "Even so, come quickly, Lord Jesus."

'Farewell, my own beloved friend. May the Lord's special mercies be shed upon you, and England's shore be replenished with health and peace to you and your

'Believe me in the dearest bonds of Jesus,

'Ever yours,

'MARIA STEVENS.'

To another beloved friend.

MY BELOVED FRIEND,

' I am in bed, and no one near me to get me your letter, and I am afraid of losing the opportunity of sending by this post; I will be as short as if I had your affectionate contrivance to save me pain. I waited until after Sunday, hoping to be able to tell you what my medical friend required. I wrote to him last week, describing the effect of his medicine and my present state; and anticipate a reply, wishing me to go up to town. This in fact we do ourselves think will be needful, and I am urged to do it immediately. It will not be in my power until next week, at soonest perhaps the end of it. I continue strengthened in my general state of health; but the tumour larger and more painful, and I consider it likely it may prove my Lord's messenger to call me. If otherwise, dear beloved friend, ask the Lord to be with me. Should any operation be needful, bear me in your faithful arm before him whom we love, and whose love will not fail us in time of need. I will not say more but to answer, I did have my two o'clock meeting; and yesterday also, on "In whom ye rejoice," &c. verse 8, but I gave notice to my friends, that I should suspend all meetings, preparing possibly to go from home. *Your* heart can imagine *how* I have felt in this act: perhaps I have closed my public work. The Lord receive it in Jesus' blood.

' Thank you, dear, dear friend, for all you are to me, and thank your dear ones and my dear ones; whose sympathy I prove.

' Farewell, I am ever your's in the dear love of Jesus.

Sept. 30, 1839.

To another.

‘ This little sketch will satisfy you, my beloved friend, respecting the nature of that visitation, under which I am suffering ; it is manifestly immediately from the Lord, and by him I doubt not will be sanctified. As yet, we are in the dark as to the issue. But, my friend, we know Him who wraps himself sometimes in the thick cloud, in order to try our simplicity and patient faith ; and I desire and wait the revelation of his will in meekness of love, believing that strength will be given for the day. If it is sent to call me home, my ready affections, I earnestly hope, will meet the voice in grateful desire. If I stay and suffer, I would suffer in his sufficiency. Or if, as it may be required to suffer an operation, (which I confess is by *my nature* that which I would avoid,) I look up to him whose sympathies are faithful, and who will not ask of his children a greater expression of their submission than he will enable them to yield. I have from a child had a more than usual horror of things of this description, and I am filled with reflections on this point. Considering that possibly on this account, the Lord will take the occasion of proving to me the power of *supernatural* strength. Pray for me, beloved. May Jesus enable me to anoint my head, and wash my face, that whatever may be the internal suffering, it may be endured in *Jesus’* sight, and that those around me may not be pained by any undue appearance of my pains. The Lord grant it, for my invalid sister and my dear and delicate Maria are much tried at this moment. But oh ! dear love, how great is our privilege in having the Lord ever with us, our friend, our help, and our stay— I feel it so during my sleepless nights and inactive days

and as I have found him my never-failing support in times past by, so now in present need.'

She had often given her opinion when such occasions had been the subject of conversation, and it was her mind that diseases of such a nature appeared to her a call to depart, which the patient was at liberty to receive and embrace ; and this opinion she retained in her own case. The temperament of her mind was very peculiar. Whilst she could with undaunted firmness meet the will of God in the severest trials, she had an exquisite refinement of sensibility, and a feminine tenderness on some subjects, which would have been difficult to reconcile with the self-denying noble courage she possessed in others. The sight of the sufferings of *others* softened her delicate mind to so great a degree, that had not the desire to help and alleviate predominated, she would have shrunk from sights of distress and recitals of sorrow. But never did she do so from either. Her sympathies were quickly awakened, and her ready help for soul or body as quickly imparted. I remember, when a child of nine or ten years old, that when we were reading together tales of woe and suffering, even when fictitious, her feelings were so agonised that she would hasten from her seat to a corner of the room, and throw herself down, prostrated in tears and sobs. Affecting recollection!—so like when in her regenerated feeling, cast down at the feet of her Saviour, she has pleaded with tears for the spiritual distresses of those she bore on her heart,—with this difference, the *natural* feeling had no hope, no reliance, on a power to help,—the *regenerate* fled to the compassionate High Priest touched with the feeling of our infirmities, and presented the case with supplica-

tions, for merciful aid from Him, whose "mercy is above all praise." Often when I have been describing any of my own pains or distresses, I have been suddenly checked by the swelling tears in her sympathetic eyes, and wondered how I must have exaggerated my account, to call forth such tender emotion. I have kissed away those tears, and assured her she had taken too strong a view of the occasion.

Under the circumstances of her *own* indisposition she shed no tears; she looked on in the persuasion that it was a messenger to forewarn her of her release from the body. From the first, there was a peculiar expression, like one waiting for an ardently-desired summons, with the consciousness of all its importance,—a grave meditative countenance with a cheerful acquiescence and welcome of the indications. Her tenderness to us was too great,—for the fear of giving us pain induced her to conceal the increasing symptoms; and if ever she appeared unable to sustain distress, it was when she saw our affection too much excited; so that we in some degree blinded each other to the real state and to the real cause of our fears. Besides which, my own frequent illnesses confining me often to bed, kept me more in ignorance. It however could not remain so beyond a certain point. I had been confined to my bed by a very serious illness, in which she forgot not her sweet and sisterly aid, and I was beginning to feel better, when, rising to dress myself, I was surprised at my own renovated feelings. 'What is this?' I exclaimed aloud, 'some one is going to be ill!'—for I had not been unaccustomed to such timely interpositions, as of being raised for some special need. I believe we often are so,—would that we always saw and always acknowledged such providential blessings! However on going to my sister's room she said,

‘Come here, Eliza, I want your opinion of this tumour.’ Oh, how my heart fainted on seeing its rapid increase! Thus she ventured to make us more acquainted with the more alarming state of the complaint. And although my own opinion coincided with hers upon the liberty we supposed there was for the choice of the patient as to the remedy, yet, when we considered the threatening approach to the termination of her valuable life, and the possibility that the Lord would yet lengthen it through the means of a surgical operation, with a heart trembling for the result of her determination either way, we ventured to solicit that she would consent to adopt the human means. She listened in calm thoughtfulness and at length said, she felt her mind more yielding to submit it to the trial, adding, ‘It is of all things what I should have besought the Lord to spare me from. He perhaps intends me to pass through the trial, that I may learn more of his strength and faithfulness,—for the sake of *those I love*, and if it is the Lord’s will, whom I still would *serve*,—I will be willing; but there are positive hindrances to this as we are circumstanced. Should it be the Lord’s will, He will remove these hindrances and make the way and the means clear,—till then I rest as I am.’

Her mind will be further developed by her own words in the following letter to a dear friend :—

‘A few lines to you, my beloved friend, from my own hand, will I know be more welcome than a letter from a deputy : and although I am not to write more than is necessary, I deem it necessary when your loving heart is under such painful suspense respecting me. I will be short, and first say, the tumour increases so much that we have come to the conclusion of going up to

town to consult Sir B. B——, and are preparing to set off to-morrow. My dear sister *will* go with me ! We trust the promise for support and safety to the end ; and *at the end*, my dear love, also, for of course I anticipate an operation. You shall hear the result of the application to this means. I need not ask your prayers, you cannot forget me,—you do not—and the Lord answers your prayers. Oh ! may He hear mine for you, and love, comfort, and bless you, in His finished work and embracing arms. You know, love, He is your own. I cannot enter on more. We will trust *I shall* be able. But, dear love, all is well where Jesus is ! Ever yours, my own loved friend, in eternal bonds,

‘ M. S.’

October 7, 1839.

The same simple waiting mind is expressed in a former letter to a friend.

‘ I am writing to you at present from my sick room, and not without a degree of bodily pain in the effort. I have been, I think, in a declining state of health the last few months. I am very unwell, and under medical advice which directs suspension of my work ; but so long as I am able to have my meetings, I purpose continuing them ; and then if indeed I am obliged to yield to weakness, I trust some dear visits from the Lord, and some remaining acts for him, will abide with me. I am told that two months from the time of consulting my doctor, will shew how this matter will terminate. My beloved friends are affectionately anxious about me, but all is well within, when the dispensations are from Him who has loved us with an everlasting love, and let us *rest* in this assurance. You will remember me and mine here I am sure, before Him who loves to hear us plead.

‘My own life, my dear friend, has been marvellously marked by divine faithfulness, and has been continued wonderfully without interruption to my work. Of course a close must come. I have had a desire to remain so long as to see my dear ones safely lodged in their home, considering that I seemed best fitted of them all to endure the shock of separation, and indeed it still may be so, but the Lord shews us how useless are our calculations upon points such as these, and tries our readiness to commit our all to Him. May His Spirit give grace for the day, and adapt his operations to the *times* we are in.’

We had a painful exercise also in preparing the mind of her beloved daughter to contemplate the probability that an operation might be judged available. And certainly for her sake there was, combined with the entire submission of our dear sufferer, a peculiar exertion of resolution and spirits. To support her child and all of us, was, after her submission to the Lord, her great object and consideration. I believe she had a strong persuasion that it would on consultation be deemed a fruitless attempt, and that the satisfaction which she would receive would be the ascertaining the probable short duration of the complaint, by her being permitted to put off this tabernacle of clay. She spoke of it very little, but prepared herself and all her concerns to meet the Lord’s direction, and for two days was engaged in looking out the confidential letters she had in her possession, which she burnt with her own hand, that the communications of her friends might not be disclosed to others. And still within a fortnight of leaving home for her affecting object, she continued her principal spiritual labors; desirous to speak her last words, and leave an impression on her beloved people and children of the flock, that might, by the Holy Spirit’s blessing,

rest upon their hearts and minds, and confirm them in the conviction of the one thing needful being to *rest in Jesus* ! She since acknowledged the utter weakness of body she felt, even so great that as she rose from her knees in her study to go to the room where she delivered her sweet message of love, she has felt as if she should drop from weakness, but that still urged in spirit she uttered her cry, Lord help me ! and that He did always help her to the very last day, and convinced her that in Him we can do all things, and in weakness realise strength. The last subject of her lecture was "*full of glory*," from 1 Peter i. 1 ; a verse which she had commenced some Sundays before. She dwelt on it on that day as though she had an inspiration from the Lord of glory, and like one enraptured with the theme.

As I recal these touching facts,—could I wish it had been otherwise ? Could we wish that she had spared herself ! Ah ! nature does, but then,—many graces would not have been unfolded, many impressive lessons from her lips would have been unuttered, many proofs of the all-sufficiency of Jesus, and of the power He gives to his willing people, would have been concealed. Few people perhaps have lived so simply for Christ and his flock, in a willing spirit to spend and be spent for Him and them !

For the advice we sought, our minds were directed to go up to town ; being strongly urged to do so, which the spontaneous affectionate kindness of friends quickly facilitated, and we felt it our duty if possible to comply with this desire, that, as far as the means were concerned, it might appear we had not been remiss in using them. We felt the preciousness of our beloved charge, we esteemed her as more than our own, even the Lord's in a peculiar sense, and in Him a kind of pro-

perty of the public, who had a right to expect that *their* interest in her should be considered ; and when the Lord did all at once remove the obstacles and supply every means, we did not hesitate. We were quite aware that there was no time to be lost, and she allowed and even directed our preparations. Her strength was sinking fast, and the tumour every day enlarging. It was no small part of the wonderful dispensation, that I was strengthened to be able to accompany her ; otherwise she would not have left me ; neither, I think, could I have suffered her to depart. She required all the support we could unitedly render, though she sought none but what came from the Lord.

We left our home on Tuesday, October 8. Our journey was performed in as long stages for the day as her strength would possibly admit, on account of the evident necessity to reach town as soon as possible. Never can I forget her meek demeanour ; propt in a corner of the carriage with pillows, she most generally withdrew her mind from all outward objects, — throwing a large silk handkerchief over her head, she was abstracted, and spent her time in silent meditation ;—yet two or three times she and her daughter gently sung a hymn together. Whenever her countenance was uncovered by a breeze of air raising her handkerchief, you saw the intenseness of her mind, and the expression of heavenly devotion. We arrived in town on Saturday the 12th. On the Lord's day we rested, and occasionally conversed with our beloved patient, on her feelings and purposes. On the 14th we had a visit from Sir B. B——. After examination, he gave his opinion that the tumour was not cancerous, and on that account decidedly recommended an operation without loss of time, as it would otherwise be as painful and equally troublesome

in its progress. This decision, although it rendered submission to the surgeon necessary, was one which gave both her and ourselves some degree of comfort. It relieved her mind from the dread of a complaint she feared more than any other, and it afforded us some hope of the lengthening of her precious life with us yet in the body. She requested him to undertake the case; he was obliged to decline it on account of previous engagements taking him out of town. The next day we saw Mr. G——; he examined the tumor and undertook the operation. When, to my surprise she said, ‘Then do it now; I had rather it was immediate.’ ‘O no,’ he replied, ‘we must not be in such haste, I would wish you to have some little preparative medicine, and the day after to-morrow we will wait upon you. Her countenance exhibited some degree of disappointment, but she saw the propriety of his decision.

In the meantime she was wrapped in serious meditation, and to us it was an anxious period of suspense. We feared her bodily strength might not be equal to the suffering; though her mind might be strengthened for whatever was the Lord’s appointment. She occasionally spoke a little of her own impressions, ‘What most engrosses my thoughts,’ she said, ‘is this short expression—“He *endured* the cross,”—my mind dwells on that word *ENDURED*!’ and this was the grace she evidently sought in conformity with Him who *endured for us*. The day passed without an appearance of shrinking from, or reluctance to meet, the suffering before her. Her language when she did speak was calm and firm. She requested us to have no *fears*, and not to distress her by any tendernesses. She wished to be wholly with the Lord in all.

The morning came, the 17th, and we found her in

the same frame of mind, in constant private prayer, and occasionally receiving our necessary attention. The surgeon had engaged an experienced nurse, who was not introduced to her more than an hour before the appointment, who assisted in preparing her proper covering, so that she was instantly ready when the surgeons came. As I announced them to her she rose without a moment's hesitation, or the slightest appearance of reluctance, to go into the room prepared for her. Her demeanour cannot be forgotten by me. The heavenly frame of her mind gave an unusual firmness and dignity to her step. Did she not lean on the everlasting arm? When in the room she turned to me and said, 'Leave me, my dear Eliza; what I could least bear would be to see any of *you* affected. The *Lord* is *with* me!' She advanced to meet the surgeon with the same calmness, and presented her hand to him without a tremor. As he took it he said, 'Madam, I understand you are a religious woman, you will put your trust in God.' She answered with sweet assurance, 'I know *no other*.' He then led her to the chair, and whilst binding a handkerchief over her eyes, said, 'It is better to do this, we are often afraid of what we see.' She yielded, although I think she disliked it much, and again bidding me leave her, I necessarily obeyed,—which to prefer or which best to sustain, I knew not,—whether to go or stay; but her direction was the right one.

The operation proved more tedious and severe than was expected by the surgeon, and it was twenty minutes e'er we were relieved from the dreadful suspense by the intelligence that it was over. She sustained it until the surgeon's voice pronounced it concluded, and the patient sufferer's head then dropped upon her breast. Near the close of the operation, she noticed

the acute pain, saying, 'It is very suffering, I wish you would finish.' The surgeon's testimony was, that it was a fearful operation, and declared, 'Not many women would have borne it so well,—few better.' The nurse had been overpowered. When we were called in, she was laid on the bed wholly exhausted. I should refrain from this description, both from my own feelings and from a knowledge that there is nothing but what might be seen, and has been in thousands of instances, of fortitude and patient bearing in other afflicted sufferers; but it is the desire of her friends to know the minutiae of the conduct of their dear friend, and to be assured that she found the Lord a present help in the hour of her trial,—that she felt in her own case what she had taught them to look for,—that she threw herself upon the Lord in whom she had exhorted them to trust,—that she experienced the strength of Christ for this trial, as for others in overcoming her weakness! It is this which is the Christian principle and Christian characteristic. *The Lord, not man*,—divine support, not human,—heavenly grace, not natural power. I do not think any other dependance would have been strong enough to have *induced her* to put it to the trial, and that but for her affiance in the Lord; she would have declined it altogether. Whenever we spoke of her behaviour under the trial, she entreated that we would not allude to it in any way to her praise, her saying was, 'It is for us to be in the shade, and Christ ever forward;' and she declared that, when she went into the room for the operation, the Lord was sensibly present, and she had not a fear. The day after the operation she said in words to this effect;—'I would not for anything in this world, that the operation had not taken place; it has afforded such proof

to me of the Lord's faithfulness and strength.' Such was her full experience of His presence and spiritual support !

When we were admitted to her room she was laid on the bed as dead ; some restorative application produced a degree of reanimation, but so as to be attended with alarming retching, which opened the artery again and exposed her to some danger, but the patient skill of the surgeon saved her from this apprehension. The usual symptoms followed of extreme weakness, and various distresses incidental to such circumstances, but the progress of healing was favourable, and the only thing which seemed to give uneasiness to the surgeon was, the tendency of the wound to too rapid healing. In about a fortnight she was able to see for a few minutes some dear friends who wished for an interview ; her own happy frame of mind doubtless contributed, under the Lord's mercy, to that degree of restoration which He saw good. She was *thankful* for what she had endured, and bore testimony that she had derived the great benefit of learning there was nothing to fear in His gracious providences. ' This that has happened to me was my greatest fear of bodily suffering, but He has taught me to say, *fear nothing*.' An expression she afterwards often used when we have been in trouble or afraid for her,—' Fear nothing.'

In the last week of November she was able to bear an airing in a carriage which the affection of a dear friend supplied, peculiarly easy in its motion. The surgeon declaring the healing perfect, she immediately desired to return home ; she was very anxious to do so as soon as possible. Our physician and friend however, thought it prudent to delay the departure a few days, as he wished to try whether a medicine he would

prescribe was likely to agree with her, and give her a little more strength for the journey ; this delayed us until the 9th of December. She felt herself unwell, and was the more desirous to be at home. I ought to say she had a suspicion that all was not quite right. There was a pain in her breast which she mentioned, but it did not appear to excite any uneasiness, and perhaps it was thought that it would wear off as she gathered strength. We had left our lodging, and were at a comfortable retired hotel during the necessary time for making trial of the medicine. All things combined to make her wish for home. She thought herself able *then* to bear the journey, and perhaps doubted whether she should be hereafter.

On Monday, the 9th, therefore we left London, and on Saturday the 14th the Lord brought us safe under our own roof. This journey was performed indeed through mercy without much alarm, though inflammation had appeared about the healed wound, until there was an apparent increased indisposition which came on at Doncaster ; we hoped it was only an irritation caused by travelling, and that were we at home, quiet and rest would restore all again. But the Lord had other thoughts ! She thankfully received the mercy of being at home again, and for some days was able to sit up and take gentle exercise in the garden, and in the field ; she saw some dear Christian friends ; and though she evidently suspected the return of the complaint, yet she supposed it might still be slow, and allow her opportunity of usefulness although confined to her room. The tumour however re-appeared and steadily increased ; which obliged us to consult our neighbouring eminent surgeon again on the 1st of January, 1840.

He had an unfavourable opinion of it, but prescribed

what was needful. As yet she could sit up on the sofa in her bedroom, for some part of the day ; and as long as she was able to bear it she employed us to read to her, and to have the comfort of united prayer. She read her bible much, and several volumes of a religious author on interesting subjects, of which on being asked how she liked it, she answered with her usual sober-mindedness, ' there are many beautiful things in it, but too much of imagination ;' and refreshed herself by reading many of her favourite hymns or sacred poetry, and when she could, received short visits from her Christian friends and some of her young flock ; but was soon obliged to be confined to bed.

I have to regret that one indulgence for which she expressed a wish we did not grant. When at Doncaster she signified her desire on our approaching home, to take the road passing *through Knaresborough*. I was very reluctant to expose her, as I thought, to too exciting a trial, especially as she was exceedingly unwell ; indeed my anxieties were great, and much so from the additional distress of seeing an advancing state of fever coming upon one of our little party, who with difficulty held up for the journey ; with two invalids, my excuse must be pleaded for having not yielded to my beloved sister's wish ; besides that I did not anticipate the total impossibility for her to make any attempt afterwards to gratify her affectionate heart. The urgency of the case, however, in my mind was great, and not without foundation, as will be clear from the very circumstances of her inability afterwards. On my husband's afterwards speaking to her on the subject of having disappointed her desires, she answered with some emotion, ' You forgot I had a *mother's* feeling for them.' I humbly hope that in no other instance I gave her a single pain.

I well know many affectionate hearts would have welcomed the sight of her with praises and thanksgiving to the Lord, and perhaps it was wrong and an error of judgment that I deprived them of the opportunity of rendering their thanksgiving,—and the tear that now flows on this account would have been unneeded.

Her dear and affectionate flock had anticipated a lengthened loan from their heavenly Father of the valuable intercourse with their beloved friend on her return from town, and had expressed their grateful expectations by numerous acts of attentive care—one of which was to renew the furniture of her private room at her school, of which they had said nothing, waiting the pleasurable gratification of seeing her surprise and affectionate acknowledgment. But she was not permitted to give or to receive this token personally; her heart was however grateful for this and every expression of their love.

A few letters of my own, returned to me by the friend to whom they were occasionally written, will serve to convey more of the real passing circumstances of that affecting period as they occurred, and for this reason are introduced during this narrative. The following will show both her state and the feeling of the family.

MY DEAR FRIEND,

‘I delivered your request to my beloved sister for a message; she answered. ‘Give my love, and say I do not like to send a message, but had rather try to write three lines.’ This I know she has wished to do for some time, but her state makes it difficult, and the fatigue she has to undergo in the necessary attentions to her bodily requirements affords but little opportunity. Therefore do not suffer your affectionate desire to dis-

tress or agitate your dear heart. You may be sure of communion in the Spirit, and this privilege takes *our* spirit before the throne, and we *meet* in Jesus where all that is real love centres. It is a sweet witness to this truth, when we find even whilst clogged with the body, we can hold sacred converse with heaven and with each other.

‘ Your dear friend is in body what we are taught to expect ; yet she has such an animated eye and elastic spirit, that she would lead one who did not know her real state to suppose her at times much better ; although the exhaustion she suffers frequently, manifests itself in a pale and languid countenance.

‘ We have the advice of an eminent surgeon who has sanctioned the use of an application which appears to be operating in the way designed, and may be intended as the “ lump of figs ” to lengthen a little longer to us the loan of this dear earthly companion. We are not wise enough to wish for things as we would have them ; not knowing the “ all things ” connected in one little link which omnipotence will not break. Neither do we know the evil nor the stratagems of the evil one from which the Lord may mean thus to make a way to escape ; and surely we love her so much as to be willing to deny ourselves for her great gain ; and love the Lord so much as to be willing he should “ see of the travail of his soul ” safe in his own everlasting arms.

‘ She loves to think the subject of her *last lecture* was on the joy unspeakable—“ *full of glory.* ”

‘ She says, as she lays, though in constant pain, she seems as if *reading* the scriptures, and enjoys the blessing ; often arrested by some powerful word to comment on mentally, and expound to her own soul.

‘ Receive our united Christian remembrance. Pray, when next you write, say how you are yourself in body. May we be comforted by improved tidings ! ’

On the 17th of February, it was necessary to see her surgeon again. He believed it now irremediable, and only to be met by alleviating applications. She used to say to us—‘ “ All things are possible with God,” if *He* sees fit he can still recover me, but—I wait to see the mind of the Lord, a little more time will make it more clear to myself.’ She looked on the varying states of its appearance with the utmost calmness, as though she were watching something detached from herself. Even when the pains were the most violent she preserved the same appearance ; and, except from the contraction of the eye-brow and a constrained position, you might still have supposed the suffering unconnected with the mind,—so placid, often so cheerful, so ready to converse with us on her state, so patiently enduring all applications, and receiving every thing from the hand of the Lord. No disappointment, no murmur, no expression of weariness nor distress ; she laid as one who knew herself in the hand of the Lord, and to be borne up by the everlasting arms, often saying, “ It is the LORD, let him do what seemeth him good.” Fear nothing ! She requested us not to be uneasy if she allowed herself sometimes to moan ; she said the monotony and cadence sometimes helped her to fix her mind and forget her pain. Her moans indeed were very touching, it was like the gentle voice of the dove, and not unfrequently some note of her musical voice was the commencement of a favourite hymn which she would sometimes follow on and sing the whole, until she seemed soothed into silence by the meditation it sug-

gested. This associates with a pleasing little occasion when such moaning had been indulged, she stopped, and in a playful tone said to her nurse, 'I *may* moan as a *dove*, but I would not chatter as a sparrow.' The nurse replied, 'I am sure you are like the dove, for I thought once you called me, and as I was passing the window, I found it was the stock-dove on the poplar tree.' Her heart constantly glowed with love to her dear nurse, and a peculiarly sweet manner in receiving her ready services marked her affectionate regard; and when sometimes she was reluctant to apply the remedies which she knew would give pain, she would pat her cheek and encourage her, saying,—'Go on, dear, don't mind giving me pain, it is all in love, and so does the Lord afflict in love.'

An ointment had been recommended to her, which, as it came in a providential way, and was sanctioned by a physician, she considered it might be right to use, provided there did not appear any objection in the mind of the other medical friends whom she consulted. They saw no objection to the trial, and she adopted it in dependence on the Lord. When other applications were recommended for a trial of which would seem to be most beneficial, she uniformly declined making any change: she said, 'I received this as from the Lord in prayer and dependence, and therefore do not even wish to make a comparison with any other, *this* is sufficient,' and she never made any alteration, being of a mind that did not waver, and she often said she thought it a very efficacious application.

About this time I again addressed our dear correspondent.

MY DEAR FRIEND,

‘ Your affectionate sympathizing heart will, I know rejoice to see this poor hand-writing again, which indeed had well nigh ceased altogether. It is a particular gratification to me to be the medium of passing to you the occasional tidings of my beloved sister, especially as I well know the tender solicitude of her heart for your comfort, and to meet the love you bear her with that love for love which every one in the living temple supplies to each other from the fountain of all love. I was nearly three whole weeks separated by sickness from our darling sister ; and when I was permitted again to see her I almost feared to trace the progress of her disease. I certainly found it had not been inactive. She is more reduced. She has more pain. But indeed she has strength and grace for the day—and in the inexhaustible fulness of Christ possesses the never-failing cruse, until she shall be *at* the fountain-head.

‘ Were I to judge, she will be still in the body and still a witness a little longer. I see so much quiet repose in the Lord, and such yielding of herself, as seems much to retard the weakening effects of her disorder. Only I stand prepared for whatever the Lord may appoint ; for as he shortened the days for the elect’s sake, so he may see fit in tender mercy to his saint, to shorten her days of suffering. As I look at her dear face, and contemplate her state, I see she is living the life of faith, and can read as it were upon her, “ Yet not I, but Christ living in me.” This is a living epistle of Christ, written not with ink but with the Spirit of the living God.

‘ Your box of sweet love arrived safe, but was delayed in the delivery a few days by the inattention of the person to whose care it was given. This gave me

the pleasure of opening it and of presenting each article to our dear one, gently at the foot of her bed, and dear Maria read to her the little attached slips. She tells me to give them the tender thanks of her heart, which her sweet eyes prove to be more than words. She likes to make use of all she can—and the little cup will often convey to her lips refreshment as the cold water which shall not lose its reward. She is entirely confined to bed except to move when it is made. She occupies the room over the little drawing-room in which I for a moment greeted you. The window is high and commands a pleasant prospect over the country, and the rising sun until half-past twelve. She loves to look over this scene and see the hand of the great Creator in his works. A little robin comes in at the same to pick up crumbs. The singing birds and the cooing of the ring-dove all interest her, as wise operations of the same God who is surrounded by the angelic host, and the spirits of just men made perfect, praising him in the highest. Her dear daughter is like a tender dove herself. It is very touching to see them together. She ministers to her dear mother at stated periods whilst still pursuing her active labours in her schools. Her mother likes her to follow these employments without interruption—it is good for herself as well as for hundreds of others.

‘The contents of your box in some measure gave me a sympathetic pain ;—so strongly indicating that you know what sickness is, and what it requires.

‘May the God of all peace and mercy be with you, and all your dear family ; and water you every moment.’

Although thus confined and suffering, she retained her lively interest in all the work of the Lord in the flock, continually enquiring after them individually in

all their spiritual concerns, and as long as she was able to hold a pencil she wrote catechetical questions for the junior classes of the boys for the returning sabbaths, and whenever at all able saw for a short time many who sought her counsels, or who wished to testify their affection. On her bed of pain she was active for good to others, and felt, as long as she could render any spiritual service, it was her duty and her delight. Nor would she suffer any care for her to interrupt the work in which her beloved daughter was engaged. To the last, when it was evident her mortal life was near its close, she would not permit her to relax on account of her state. She felt the value of souls, and of the administering the care and nurture of the gospel. Notwithstanding the pleasure and comfort she had in the tender and welcome attention of her dear child, another self; yet, with the same self-denying zeal she had ever practised, she yielded all personal considerations to the good of the living. She *looked* her *blessing* as she departed on her duty, and glowed with animated pleasure on her return.

She frequently had her kneeling on her bed, to put down arrangements for her own classes, which she bore in mind with a mother's care, though absent; and many times they would together gently sing a hymn when they had concluded the engagement. During one of these engagements for her young flock, a letter from one of her former flock at a distant period of time was delivered, which as it marks the nature of her care and its lasting impressions, I will here copy.

MY EVER DEAR AND BELOVED FRIEND,

'I cannot refrain from expressing the painful concern and deep sympathy of my heart in your present afflic-

tions and sufferings. I think of you daily, and I hope and pray that the Lord is dealing graciously and lovingly with you in this dispensation. I trust that as afflictions abound, so your consolations also abound in Christ Jesus, and that you are enabled to rejoice in him. It would be needless and out of place *in me* to remind *you*, my dear friend, of the believer's resource and the believer's privilege in the time of trouble; you know them by many years' blessed experience, and have continually dwelt on them to others, to their great and endless comfort. May they now be richly enjoyed by you; be the joy and rejoicing of your heart, and cause your spirit to triumph under the sinkings of nature. I rather write, my beloved friend, to assure you of my sympathy, and to express my grateful affection for the manifold blessings I have received in and by you. Yes, my dear friend, I owe you much, my own soul besides. I deeply feel my immense and everlasting obligations, and shall do throughout eternity. If I ever meet you in that blissful world, I shall praise and adore my God and Saviour for his infinite love and grace bestowed in our acquaintance on earth. What *was* I? What *am* I? And what do I hope to be? And though ALL is by the grace of God from first to last,—though *Christ is and shall be all* IN ALL,—yet we are not to forget the instruments or dispensations by which he is pleased to work. No, that be far from me. And here, beloved friend, I tender my heartfelt and unfeigned thanks; accept them, they are all I can offer, and it may be the last opportunity in this world. God bless you, and reward you an hundred fold. The Lord Jesus Christ be with your spirit. Amen.

W. R.'

When this letter was read to her, not many days before her departure, she listened with a countenance which she seemed to hold in restraint; pleased, grave, and placid, and I am sure, rendering her inward praise to the Lord,—a devotion she was ever wont to pay on such proofs of her having been employed for the good of souls.

She was not able to hold a long or continued conversation, but her remarks and communications were always very pointed and expressive, as if desirous to convey much in few words.

Here another of my letters may be appropriate :—

‘ MY DEAR FRIEND,

‘ I have no improvement to report of our beloved sister. She remains still a sufferer, and still an instructive example of simple dependance and submission, with the even tenor which the living grace of the unchangeable Saviour God enables her to hold. I tell her of your loving recollections of her, and prayers for her, but I am obliged to be very careful in what manner I mention subjects so near her heart as the sympathies and spiritual affections of those she loves—a lively heart like her’s beats with responding feeling.

‘ Yesterday Mr. C. said to her, ‘ You are full of pain, sweet love;’ she turned her eyes full upon us, and replied, ‘ Full of the Lord, uninterrupted peace, and mercy unbounded.’

‘ There are occasional reliefs afforded her, and when the body does not overpower her entirely, then she speaks more fully, and is interested for and in every thing which concerns the happiness of others. There are changes sometimes too in appearance, which, if we could flatter ourselves, might lead us to think of amend-

ment. But, I believe they are designed to shew us what the Lord *could* do, were it in his wisdom meet to restore. No disease could resist his will, if he gave the word. "Lord, if thou *wilt* thou *canst* make me whole," was the waiting believing petition of one—and the Lord was, as in many other cases, *willing*.

'When he appears to deny our suit, it is not in unwillingness to grant the desire of our hearts, but in infinite love, designing some better thing than we know how to conceive or ask. He teaches us thus, not to seek our *own*, but to mind the things of *others*, and to enter into his mind—the perfecting of his saints for Himself in Himself. * * *

'The Lord bless you, my dear friend, and all your beloved ones, with every solid gift of grace, and with the richest consolations of the Gospel of Christ. The comforts of believing are great privileges, but our state of safety is Christ, and God's electing love does not depend upon our feelings. Blessed be His name, they do not, for then indeed our foundation would be unstable. We will seek faith, and leave all the measures of our impartings to Him, who administers severally as he will.

'Believe me to be, most affectionately in the Lord.'

When my husband was speaking to her of her suffering state, and of the grounds of confidence in the Lord, he said "His promise is sure, he will not lay upon you more than he will enable you to bear;"—she quickly answered, turning upon him a countenance serenely earnest, and speaking, as from her present grateful apprehension, these words, "He *does* not—it is *now*—he is ever *present*—it is every *moment*!" And often when afterwards she saw us disturbed, she would

say in an admonitory tone '*now!*' Another time when seeking to apply comfort by the consideration of the possibly near approach of her entrance into *eternity*, she said, 'I have perhaps peculiar feelings, but I cannot separate in my mind time from eternity. I feel eternity begun in time, and cannot divide their interests and connections.' She thus realized eternal truths, and afforded a testimony that "faith is the substance of things hoped for, the evidence of things not seen." If she heard us speaking in strains that she feared were like thinking too much of her, she seemed to have a kind of jealousy, and entreated that *no* praise should be given to *her*. '*I desire to be hid IN HIM, in the rock, in the cleft of the rock.*' On an occasion after Mr. C—— had been with her a quarter of an hour, she said to her dear nurse, 'I hope I have prepared his mind by asking him, if he was one that would shut the gates of heaven, when I am just *ready to enter.*' When suffering one day pains unusually severe, she spoke to us words of comfort; 'O how near the Lord I feel, he takes me to lean on his bosom. Yes, I am in the bosom of my God, that is repose in pain.' At another time of extreme suffering she slowly exclaimed, speaking with difficulty, 'O my breast, it is swelling waves!—but *Jesus* is with the waves.' Seeing my husband sorrowful, leaning with his elbow on the chimney-piece, she beckoned him—'Come here,' and then she said in difficult utterance, 'My existence—now—is pain,—Eternity—but eternity—what blissful scenes are to be unfolded in eternity.' She was one day engaged in enumerating her mercies, and it was very affecting to hear her name the *smallest* comforts, the *least* attentions, the most trifling service, nothing seemed to be unnoticed by her, nor without being appreciated. It was a thankfulness of heart very pecu-

liar, and was always connected with the watchful care of her God, as she summed up the whole with an emphatic, 'All is mercy!' One evening that her beloved tender nurse had been out to walk in the garden for a little refreshing air, and on her return inquired, if she had had any sleep,—she answered, 'No, *I* have been in the garden of *Gethsemane*, and had sweet meditations there.'—Again, when she asked if she wanted any thing, she said 'No, *I* am *going back* again to *Gethsemane*.'

One of her favourite hymns was on this subject, and often repeated by her. The following are a few of the verses :

1

Jesus, while he dwelt below,
As divine historians say,
To a place would often go;
Near to Kedron's brook it lay,
In this place he lov'd to be,
And 'twas named Gethsemane.

2

'Twas a garden, as we read,
At the foot of Olivet,
Low and proper to be made
The Redeemer's lone retreat,
When from noise he would be free,
Then he sought Gethsemane.

3

Thither by their Master brought,
His disciples likewise came;
There the heav'nly truths he taught
Often set their hearts on flame;
Therefore they, as well as He,
Visited Gethsemane.

* * * * *

18

Hither, Lord, thou didst resort,
 Oft-times with thy little train;
 Here wouldst keep thy private court:
 Oh! confer that grace again.
 Lord, resort with worthless me
 Oft-times to Gethsemane.

* * * * *
 * * * * *

22

Saviour, all the stone remove
 From my flinty frozen heart;
 Thaw it with the beams of love,
 Pierce it with the blood-dipt dart!
 Wound the heart that wounded thee;
 Melt it in Gethsemane!

The following to my beloved correspondent :—

‘ MY DEAR FRIEND,

‘ I should have written to you before, in attention to your desire, and to meet the affectionate solicitude of your sympathising loving heart;—in the meantime I have received your spiritual gifts to our beloved sister, and, though her circumstances did not admit of my presenting them to her at that time, nor even yet, I offered her the spoon and scripture *from you*, when we were feeding her with a little milk. She was not able to speak, but her sweet countenance spoke her grateful love to you, and were I to put it into language, it would convey tender affection, and faithful prayer for you.

‘ She has passed through three peculiarly trying days and nights, but is now, we think, a little inclining to sleep, and I do not wish to present any new train of thought to her mind, until, if it please our gracious Lord, she

may have had this refreshment for her body. Her gracious soul appears always at rest; and, when we remarked on the suffering she had passed through, she answered, "I have had a sweet day." How wonderfully precious is the Lord; whilst he ministers to her the sustaining communion of the Holy Spirit, he, through the same mercy, grants to us the consolations of seeing her in His own arms of everlasting strength and tender love.

'How insufficient do we prove all human help in such instances of trial, making us the more sensible of that all-sufficient help which is in Christ Jesus, ever ready and ever suited to the moment's need!

'We are thankful to have her still with us as yet. I am often inclined to reproach myself for this selfish feeling, but I doubt not every prolonged day or moment are important to her in the process of that sanctifying work, by which the Lord conforms his children to his own divine image. I read to her the greater part of your letter of the 27th of last month, knowing she would be thankful to hear of any the least use she had been to others. She expressed great interest and thankfulness for the influence you mention on ——'s mind. "I was greatly interested for him," she said. Her words are very few; she converses with us more by the eye and action of the hand, and hourly instructs us by her meek, and gentle, and patient conduct under every circumstance. I wish to estimate more and more these privileges of grace, which the Lord bestows upon his beloved family.

'The beautiful needle-work you sent is sweetly instructive: may all the precious Scriptures be engraven on our hearts. I have put them by for a fitter moment to lay before her, for I wish her to *take* the hankerchiefs into use. She may yet be able, and yet be here;

for I see the *possibility* of a protracted state, although we may probably see her more shortly called to the fruition of her inheritance in Christ. I have written to you so much, that you may be more intimate at our affecting sick bed, where there is joy *in the Lord*, even when our tears overflow. You are of the same spirit with us, dear friend, therefore I make no unnecessary apologies. With the truest love,

‘Your affectionate friend in the Lord.’

Increasing suffering produced increasing weakness, and the effort to speak became extremely painful. Her sweet countenance supplied the place of language. She would fix her eye upon us to meet as much as possible our inquiries. Her answer was meekly to drop the eyelid for a moment, and then with a smile of peace and tenderness to convey the ‘*Now*’ of her support in Christ. Whatever she spake was in the lowest whisper, not having breath enough for more, and even that was too great an exertion.

‘*May 29.*’

‘MY DEAR FRIEND,

‘Your letter of the 20th reached us on the 21st in the late evening, owing to a part of my family having been down at Knaresborough at the time of the post. I should have written sooner, observing the agitated state of your affectionate feelings, and fearing I had occasioned you more distress than I ought. I should have been further urged by yours of the 25th, but by one of those casualties which sometimes occur, it did not reach me until Wednesday night the 27th. Do not add to your grief of mind by the thought, that you have offended in the expression of your feeling. We know the tender

compassions of our Lord, how great they are, and he has pity on our infirmities. He *wept* with the sorrowing sisters of Bethany, whilst he *sustained* them by His powerful doctrine of the *resurrection*. "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live"—yea, shall *never die* in the absolute sense.

' We need more of this persuasion in the heart and mind, which would enable us, indeed, to count the bereavements in *time*, to be but for a little moment. Natural affection will plead sometimes, and strive for the pre-eminence over the spiritual faith, but we will not *murmur* against anything that our loving Lord dispenses. We mourn for the suffering of our dear one, but there is a sweet mixture in our lot, which ought to prevent our complaining in *bitterness*.

' Our beloved one is much as when I wrote last : the periodical returns of fever are very exhausting, and you can understand the gradual encroachment such a state must make on her little strength ; and you, I am sorry to know, are too much an afflicted one not to know the effects of illness and weakness. I fear your present anxiety will not diminish this present consciousness. We can but wait in and on the Lord.

' I do, indeed, sometimes wonder at her protracted state, and attribute much to the prayer-hearing God, who receives so *many* petitions, as are put up for her preservation and continuance—*holding*, as it were, the great messenger.

' She sometimes has quick energy, when a burst of spiritual communication breaks from her dear lips, touched by the fire from the altar. On Wednesday she suddenly began to express to Mr. C——, who was seated by her bedside, her sense of the privilege of believers to lay hold on the pleading of our Lord for a

participation in that glory which he had with the Father, and to plead *with Him* for that which He had revealed as *His*, and as that which he would communicate to his redeemed. See John xvii. 22, 24. He was quite overcome. She moved her hand in the manner she was wont in teaching, and her whole countenance was illuminated with the glorious subject. After this she sunk into stillness.

‘I do, as you desired, place the handkerchiefs near her, and she uses them.

‘If it is a *comfort* to you to send any *little* token, I will not forbid; but she is unable to take anything—but what we necessarily supply in the way of immediate nourishment, and she never tastes biscuit—seldom any thing twice—her appetite fails, such as it was.

‘Pray for us, dear friend, as the greatest boon; for full submission and acquiescence in the divine will, and readiness of mind to prefer others to ourselves: this would lead us to resign our beloved to the hands of Him who will conduct her into glory.

‘With grateful love to you and yours for the tender sympathy of your hearts,

‘Your ever affectionate friend in the Lord.’

One day when we thought her rather better, she answered to our inquiry, ‘I have had sweet views of death swallowed up in victory.’ And she would speak of those whose death-bed scenes she had witnessed, particularly of her children in the Lord, anticipating the joyful meeting when she should join them in the Lord’s own presence, and of the great happiness she had had in their deaths. Another day of great suffering, which her countenance, not her words, betrayed, my husband, who had been watching her with the greatest sym-

pathy and anxiety, had turned away his face and leant on the window-frame to conceal his emotion, her eyes followed him, and wishful to restrain his feeling, she in as cheerful a tone as was in her power, exclaimed,— ‘ Why boasteth thou thyself, O tyrant? whereas the goodness of God continueth yet daily. Sin, I mean, sin is the tyrant; there would be no suffering but for *sin*.’

Thus we passed through days and nights of her illness, whilst we were obliged also to administer sedative medicines, until her throat becoming sore, it was still less in her power to attempt to express in any way her feelings or requirements. We judged of the necessity to raise her pillows, or apply reliefs by her position. She now *indeed* became like the passive clay, entirely yielded to Him who was thus loosing the mortal part from the immortal, in readiness for the final blissful summons, “ Come up hither!” Her mind seemed more engaged in holy sweet communion, and her countenance sufficiently and intelligibly declared her blessed and peaceful state. Whilst her body was fast failing, her soul was proportionably strengthening. There was a calm and holy waiting on the Lord in that patient submission of faith which bore out the manifestation of *Rest in Jesus!* She seemed to look on the dissolution of the mortal frame, in full persuasion of the way in which it was to be put off, and as the preparation for the happy release of the spirit, *settled* on eternal things.

Notwithstanding this state she forgot not the care of her classes of young men and boys, and had by signs made many attempts to signify her wishes for them to her daughter, who could interpret her meaning, and on Saturday the 27th of June she made her last effort for them on her dying bed. She beckoned her Maria to be with her with the list of all the classes requiring a

fresh arrangement : by very slow degrees, from time to time, she intimated how they should be : it was a fatiguing occupation, and it held her daughter with her on her bed till midnight. The next day the arrangement was put in operation : and when told at night that all had answered to her wishes, she appeared much pleased, and evidently felt she had finished that work.

She was very cautious not to distress her beloved daughter ; yet uneasy lest she should be unprepared ; and she asked her nurse if she thought she should soon be gone. She answered, ' I do not know, but *darling* seems to think so.' ' O I am glad that — ' she could not speak more !

On the 30th of June we effected her last remove on to a sofa, whilst the bed was made. She had lain some days without this refreshment ; but it was with the most extreme difficulty we could get her back again. She was totally helpless, and distressed with fainting sickness, so threatening that we were greatly alarmed, and could make no renewed attempt to move her. On Saturday, 4th of July, some new and painful symptoms indicated a fast approaching danger, and we were obliged to request another visit for advice from her surgeon. He saw her the next day, which was a very suffering one ; he thought her feeble to the last degree, and exhausted ; but did not intimate that he expected a speedy termination ; and *our* minds were disposed to expect a longer time. When a tender enquiry was made if we could do anything for her, she answered feebly, ' No, only to be laid at the feet of Jesus.'

When I recal her words and demeanour, I am sensibly struck with their conformity to her favourite meditations expressed in some of her selected hymns. At this moment I find them specially depicted in the fol-

lowing, for whenever released from the interruptions which necessarily occurred, she always seemed as one who resorted immediately to her loved retreat in the bosom of Jesus, as expressed in the following hymn which she often repeated.

Now haste, my soul, with awe and deep devotion,
To Joseph's tomb, thy Saviour to behold,
Laid in the dust, his body pale and cold.
Ah! in thy stead he drank death's bitter potion;
He, as a lamb, was wounded, bruised, and slain,
For thee eternal happiness to gain.

For worthless me (O godlike condescension!)
The maker of creation's boundless sphere,
Whom all celestial hosts as Lord revere,
Whose power divine is past their comprehension,
Became a man, my guilty soul to save,
And rests from labour in the silent grave.

Here is the place where weary souls may tarry;
Tho' near the dead, death can no power assume,
For life, eternal life rests in this tomb;
Come then, my pardoned soul, with humble Mary
Behold thy wearied Master sweetly sleep;
Admire his matchless love, adore and weep.

I view in thee, thou wan and mangled body,
My Lord, Redeemer, Priest, and Sacrifice,
The bread of life, the pearl of greatest price,
My soul's beloved, the fairest, white and ruddy,
The promised seed, the Lord our righteousness,
The long predicted Lamb, and Prince of Peace.

Here will I stay, engaged in contemplation
On my Redeemer's agony and death,
This shall increase and fix my wav'ring faith
In thee, the finisher of my salvation:
Yea, in my soul and body mortify
The sins which did my Jesus crucify.

Thou Lord of life! fix thou my soul and senses
On thee, the dearest object of my heart;

That when from this vain world I shall depart,
And when the awful scene of death commences,
I may resign my spirit unto thee,
And in thy presence live eternally.

Meanwhile I'll love, and thank without cessation
Thee, my Redeemer, who my soul hast bought,
And me a wand'ring sheep in mercy sought!
Accept my tears, my prayer, and adoration;
To thee my life, my all I now resign
In life and death; O keep me ever thine!

. The next day, Monday the 6th, we watched her anxiously, and about 12 at night I retired for a little rest when her nurse returned after a few hours' sleep. She looked earnestly at her, took her hand, and with difficulty said, 'Bless thee;'—holding her some time still. In a quarter of an hour, I was called back to her bedroom, under the alarm that a remarkable change had passed over her. When we looked on her, it was too evident she was gasping for breath, and was in great suffering,—motionless,—her countenance uplifted,—conscious of her situation, but engrossed with her own meditations, she took no notice of any one. On Tuesday the 7th, there appeared some relief; the respiration less difficult. She put out her hand to Mr. C——; he took it; she whispered, 'Bless you.' About half an hour afterwards when he said, 'The everlasting arms bear thee up, and will support thee through.' She tried to speak,—'I know—I know'—but as we expected, at a quarter past 12 at noon, another conflict of body took place, short, but severe. She looked round upon us all, and made some great efforts to speak; speech however was denied; and when in the agony of my mind I lifted up my hands and eyes before her to the Lord,—*never* shall I forget the responsive countenance! She threw her own eyes upwards with an ener-

gy that seemed as though she would have sent them into the heavens! She held them there some seconds, and then dropt her eyelids. Our beloved companion in the whole of this dispensation, Mr. C——, was engaged repeating at times such Scriptures as were suited to refresh her spirit, and ejaculating prayerful sentences. Her dear nurse was supporting her pillow. Maria was kneeling by her, gently stroking her head to still the nerves,—and I sitting, unable to stand. The gasping for breath was so great, we feared to witness another struggle, and were occupied mentally in prayer. Mr. C. supplicated for a quick release, his language was, ‘Come quickly!’ My own was imploring a dealing in *gentleness*. ‘Gently, Lord,’ was the utterance of my heart! And to every supplication there seemed an answer granted, by the breath being less forcibly impeded,—and the gasping ceased! A stillness ensued—her mind was absorbed in her approaching change, occasionally casting her calm unruffled peaceful eyes upon us. O it spoke her own short favorite words—‘Fear nothing’—‘He *is* present.’—‘It is *now*.’ Our timid hearts awaited in prayerful suspense the returning period of a quarter past twelve at night, expecting another struggle. But our gracious Lord had compassion on our weakness, and we were suddenly surprised by a stoppage of her breath. She quickly caught her Maria’s hand with the animation of life, and lifting it to her bosom, and then raising it upwards, evidently presenting her as her last offering, she threw her arm down extended, grasping still the loved hand, another suspension followed, and in the last sigh accompanied with a smile of joy, the body and the spirit separated, and her immortal part entered into life on the 8th of July.

Mr. C. closed her eyes, and was enabled to pre-

sent at the bed-side our united outpouring of thanksgiving from our agonized but submissive hearts! Thus the gracious Lord made a breach in our visible union, thereby teaching us the superiority of that which is invisible to sense, but indissoluble in Him—and by the perception of faith, allowing us to feel we are even now ‘Come to,’ and shall hereafter enter into, and ever enjoy, the glorious company of heaven, where she will be found among the spirits of just men made perfect, while we who still remain may strengthen our union by closer adherence to the Lord, and more devoted love through grace.

‘ July 8.

‘ MY DEAR FRIEND,

‘ I believe you are quite prepared through the mercy of God to surrender your affectionate feelings to the Lord’s own disposal, and that your disinterested love for the dear one who has hitherto shared our tenderest sympathies, will know how to rejoice in her exceeding gain—doing so, my dear friend, you will still sympathise with us in oneness of Spirit. It is at present the predominating feeling, which swells our hearts with praise and adoration of the Lord, who has been present with us, while the sight, precious in his sight, was exhibited before our eyes, and realised to us his faithfulness in covenant love. At a quarter past 12 of this day (though in the midnight) all sighing and pain ceased for ever—and that is not all, all joy and glory *commenced for ever*—an answer to the almost last words she could utter, “Eternity.” “O what glories—what rapturous scenes will be unfolded!”

‘ We must, therefore, lay our hand on our hearts and

lips, and endeavour through faith and thankfulness to meditate on the *inheritance* of the saints *in* light.

‘ I can add no more at present, and write now, that I might be permitted to lighten and cheer your sorrows ere you could hear through any other channel.

‘ Your parcel arrived on Saturday evening at Stonefall. Most of Sunday, the *whole* of Monday and Tuesday, the north and south winds were gently wafted over that precious garden of spices.

‘ Believe me your ever affectionate friend.’

Her lifeless remains wore the same heavenly joyous smile with which they expired ; and had not the stillness of death bound them immoveable, we could have expected to see her eyes and hear her voice again. We seemed still to have an intelligent companion in her ; and the same expression continued until they were closed from our sight on the 14th of July !

This is the language of an afflicted bereaved one to a friend :—‘ Few can understand what her sufferings were, but, my friend, they are closed now ; surely if any one ought to rejoice, it is I who saw and felt them more than any could. I wish you could have seen her countenance after death. Oh ! it was beautiful ; so peaceful, so heavenly, so even joyous ! It was a comfort to gaze upon her sweet face, but it was too like sleep, I could not but feel as if I were awaiting her awakening, and it will not be long before she will awake.’

CHAPTER VII.

TOKENS OF PUBLIC AND PRIVATE AFFECTION AND RESPECT—FUNERAL
—GRAVE—HER BROTHER—REFLECTIONS—HER FORMER SENTIMENTS
ON THE DEATH OF BELIEVERS—TABLET—TOMB.

HERE I would conclude ; but it is incumbent on me to record the testimony of the grateful strong affection and respect paid to her memory by the whole flock and the neighbourhood, in the last attentions they voluntarily and unexpectedly rendered.

Our own intention was to have deposited the dear remains in the simplest and most unaffected manner, to mingle with their native dust. But the great love the people bore towards her, and the intense interest which had been felt for her, combined with the spiritual gratitude of those who had been benefitted by her labours and instructions, induced them to request with so much earnestness that it could not be refused, to be allowed to pay their last and mournful token of regard by bearing her remains and attending them to the grave.

We perhaps might have wished it otherwise, as most according with our bereaved feelings and unostentatious desires ; but it was impossible not to be sensible of the disposition, and truly grateful for the testimony so unreservedly given to a character whose value and beauty consisted in its being the work of the grace of the Lord, who divideth to every man severally as He

pleaseth, and bestoweth the one, two, or five talents according to the good pleasure of his will, and for purposes which, if conformed to, shall receive his condescending acknowledgment of whatsoever was done in faith, "Well done, thou good and faithful servant," casting the infirmities of nature into the oblivion of the depths of the sea of atoning mercy.

The day appointed for this last duty was the 14th of July; a notice of the particular attentions bestowed were given in a printed account which was drawn up by some one of our mourning friends, of which I have not a copy, and must therefore substitute the letter of a mourner to his absent partner, with which I have been favoured.

'It is now gone 4 P.M. and the funeral of our dear departed friend is barely over. A brief sketch of the day may interest you, and I may be able to give it you before the post leaves.

'I am staying with ——. At 8 o'clock the coach, conveying the pall-bearers, called and took Miss C— W— as one of the number to Stonefall. A separate coach called immediately after for me, and on arriving at Stonefall, distant from Knaresborough about two miles, I found assembled in the kitchen the bearers, twenty-four young men, who had requested, and obtained permission to bear the corpse on their shoulders all the way to its resting-place.

'In the drawing-room were assembled to breakfast from twelve to eighteen ladies, the oldest and most attached friends of Mrs. S—, who were selected to attend as pall-bearers and followers. The two curates, Mr. Davies and Mr. Hart, also Mr. Christian, a relative, shortly joined us. After an almost silent breakfast, dear Mr.

C— came in, and after having shaken hands with us all, giving utterance the while to sentiments worthy of himself and a christian pastor, he took us up stairs to bid a last adieu to the mortal remains of our beloved friend. After a short time, the coffin was closed, and brought out to the door, where immediately around it were assembled as many as the space would hold, a beautiful spot, which, consecrated as it has been for the last few years, and now is, might pass for another paradise. From the threshold of this lovely retreat, our dear pastor offered up an appropriate prayer, compiled from different parts of the church liturgy, and presented to the Father of mercies, and God of all consolation, with a seriousness, simplicity and unction, interrupted by slight pauses and expressions of natural feeling, remarkably characteristic of the man. The funeral then proceeded in the following order;—

Mutes, &c.

Two Curates.

Corpse.

Mr. C. Miss S. and the Nurse in the first coach.

Mr. Christian, and other relatives.

Domestics.

Myself, in dear Mr. C—'s robes.

‘Some hundreds of children, connected personally more or less with Mrs. S. and her daughter, their hats and bonnets trimmed with crape, &c. Their teachers attended them in mourning, and they were headed by myself, at my request, as I could not do less than follow as a mourner, and my proper place appeared to be in front of our dear friend's pupils, of whom I was probably the oldest present at the funeral, or, at all events, the most conspicuous.

‘All along the road for half a mile were congregated

groups, or rather a continuous line of deeply-interested spectators, and when we reached the cross roads, about a mile and a half from Karesborough, the procession was met by the parish officers with white wands, and a numerous company of ladies and gentlemen, who preceded the corpse two and two, (I believe,) to the church. The crowd increased as we approached the town, and must have amounted to many many hundreds (thousands rather I should say) before we reached the churchyard. The walls, windows, and in some places the houses I observed, and tops, were thronged all along the line. The church and churchyard seemed, to a great extent, full by anticipation, but here description must close. Mr. Davies took the part of the service usually read in the church, and after the lessons, Mr. C—, from the pulpit, addressed the assembled multitude on the few words, “*To die is gain*,” words which Mr. Davies had preached from about twelve months ago, the last time Mrs. S— attended divine service. Dear Mrs. S— had marked the passage with her initials in the margin of her Bible, and finding it thus distinguished in that precious little volume which Mr. C— had taken up, he felt called upon to make it the groundwork of an address on the occasion, illustrating Mrs. S—’s character by the context, “*To me to live is Christ*,” and showing the happiness of her end by the text itself, *to ‘die is gain.’* This latter too, he illustrated by an anecdote; I cannot now give it you, but which was strikingly indicative of her believing hopes and expectations: the whole was concluded by a touching appeal to the people, an appeal which, I trust, will be responded to by many many souls. Mr. Hart took the remainder of the service, and after depositing the remains of our beloved friend in their silent resting-place, we retired to our homes

with feelings, to which none seemed willing to give utterance till he found himself alone.

‘When I state to you that Mr. C— was no party to the above arrangement, but that the whole was voluntary and spontaneous, that everything fell naturally in its place, and formed out of compound materials, a scene of silent order, you may conceive, in some measure, what is the present feeling in regard to the distinguished woman, whom I have the happiness to call my friend and mother (in the Lord.) Would that my dearest wife and children had been with me to-day! I bless God that he has granted me this last privilege of following the dear departed to her long home, and my poor prayers, that from this day forth I may follow her more worthily than I have hitherto done as a servant of Christ, and a fellow-heir, I trust, of future glory.’

I have also received from a friend the account, printed in a neighbouring periodical, which, as in some particulars it may be more accurate, I further add, taking the occasion to express our grateful sense of the respect and affection manifested on this affecting occasion, and to impress the minds of those who thus marked their feeling and attachment, with the assurance, that the surviving relatives of the dear departed must ever bear it in remembrance :—

‘FUNERAL OF MRS. STEVENS.—On Tuesday last, the remains of this highly-talented lady were interred in the New Burial Ground of the parish church, Knaresborough. The public feeling manifested on the occasion was most intense, the shops being all closed, and all parties appearing to vie with each other in paying the last tribute of respect to the memory of the deceased. The road from the High Bridge to Stonefall, a distance of

two miles, was lined with groups of persons for several hours, waiting to see the procession pass. The procession started from Stonefall about eleven o'clock, and arrived at the church a little after one. The following was the order in which it moved :—The Churchwardens, carrying white rods, followed by the Rev. Joshua Hart, Vicar of Otley, the Rev. H. Davies, the Rev. C. Hart, and the Rev. R. Barker, between three and four hundred females in mourning, four abreast ; the corpse, carried by sixteen men, with ten ladies as pall-bearers, followed by Miss Stevens, the Rev. A. Cheap, and other members of the family, in carriages ; and the girls and boys, suitably attired, amounting to about 500, of the different schools, which had been under the immediate superintendence of the deceased, closed the procession. The whole presented a very imposing and solemn appearance. At the conclusion of the burial service, a dumb peal was rung, which added still more to the solemnity of the occasion. In addition to the deceased lady having devoted so much of her time and talents in the instruction of the rising generation in Scripture principles, she has also, for upwards of thirty-six years, been indefatigable in her exertions in imparting spiritual instructions, through the medium of teachings, or lectures on Scripture and Scripture characters, given weekly in her schoolroom ; and her talents in this respect being of the highest order, she was held in very high esteem by all parties, and her loss will be seriously felt, not only by the inhabitants of Knaresborough and the neighbourhood, but also to visitors attending Harrogate during the summer season, by many of whom her scriptural exhortations were highly valued. The deceased lady was 60 years of age.

‘ I will close this account with the words of a dear

friend, writing on the subject:—" Mr. Cheap kindly conducted us to the room, where lay our beloved teacher—lovely even in death. I did not myself see great resemblance to herself, but a lovely face and smile, and the coffin strewed with flowers by her beloved child. Dear Mr. C. said, ' If those lips could speak, they would still speak of Jesus. *He* was *all* to her. We do not sorrow as those without hope.' "

A closing letter to my friend.

' MY DEAR FRIEND,

' I have received your's with the other sweet lines, but I am very sorry you were so indisposed. May it please our gracious God to have restored you from the effects, and gladdened your affectionate family thereby. I hope you have not been injured by your own dear sympathy and feeling. Indeed, could we but put away our own sorrow, we should see nothing but motives of thankfulness for our released dear one.

' I would have written sooner, but the claims upon me are at present very great. I have so long been obliged to suspend other attentions, being engrossed by that one, which was almost all-absorbing.

' If, in considering the last scene, I could forget my own heart's emotion, and contemplate only her extraordinarily peaceful departure, I should derive constant comfort, and rejoice in the token her beautiful countenance exhibited, that she had breathed away her spirit into the bosom of Him she loved supremely, glad to resign every *earthly* thing and being, for the Chiefest among ten thousand. We stood by her pillow, hardly persuaded she would not speak again, and after awhile,

Lines written by a Mourner.

Mourn for a mother—mourn.—If travail pains.
 If ceaseless watching, and most tender care,
 If ever growing, never-tiring love
 Bespeak the mother, ev'ry sign was there:
 She nursed, she fed ye;—in her fost'ring breast
 She bore the lambs in likeness of Christ's love,
 She sought and hasted to dispense abroad
 Food for the flock, ingather'd from His word—
 By studious labour—oft on bended knee—
 Always with prostrate heart, in all sincerity.

we saw her, when the expression had become animated with a smile, as if it were in perfect consciousness of the present rapture of the separated soul, which smile the earthly tabernacle, though untenanted, wore Monday following—then a graver cast, but still lovely, even in death! The funeral would not have taken place till the day you anticipated, as we intended nothing but a quiet private deposit of our beloved trust; but, as the interest and concern of the whole town and neighbourhood were not only universal, but intense, we were obliged to yield to the suggestions of their affection, by permitting them to express their feeling by an outward demonstration, &c. I relate this, my dear friend, in the simplicity of my desire, to shew you how remarkably the Lord had owned and blessed her. She had lived entirely above the world, and with one desire to win souls for and to Christ she had always been without respect of persons. The poor or the rich, rank or obscurity, young or old, were alike to her. She was the servant of all for the Lord's sake, and this was wonderfully proved by the mixed nature and character of those on that day assembled to give proof.

‘It was her special desire to be interred in the open churchyard, knowing that many would visit the place; and she wished to be as constant a memorial for good as the Lord would permit, accessible to all who desired it, to read on her tomb some word of exhortation to direct them to Jesus—insisting, that nothing of *her* should be mentioned more than the name, &c. “Something *profitable* for the soul,” she said to Mr. C—a few weeks before her decease. So consistent she was in her feeling to be “in the *shade*.”

‘Maria has just brought me the Bible she used in her common reference, kept always in her desk. “This,”

she said, " will be valued by —— ; don't you think so? if so, I wish you would send it to her with my love."

' There was one rose in bloom, and only one, on Tuesday the 14th, at six o'clock, when Maria went out to gather flowers for the last fading earthly ornament; she pinned it on over the bosom. She could scarcely quit the dear, the lovely remains.

' You ask how we are? I answer, so as the Lord only could make us—calm, and at peace; sorrowful, but rejoicing; having surrendered our darling delight to the Lord, with a willing heart and thanksgiving.

' Blessed be the name of the Lord.

' Most gratefully recorded on my mind and heart are the many and constant marks of true love your tender sympathy dictated and offered. The Lord give unto you all full measure, pressed down and running over, of every grace, every blessing, and every comfort.

' Inasmuch as you did it unto her, you did it unto Him. Long shall I dwell on the wonderful evidences of the love, which the Lord appointed for her, from those who, having loved Him who first loved them, knew how to love the *sister* in Christ. May we all be baptized with the same Spirit in an abundant and increasing measure!

' Your very affectionate friend.'

I may be permitted to relate a coincidence which was of an interesting nature, though unimportant. It was her own desire to be interred in a part of the church-yard which she had chosen partly on account of its being occupied by some believers—her own spiritual children in the Lord. Her desire was attended to; and we who had been so united in every endearing tie with her on earth, being one in affection, mind, and sentiment, as well as (I humbly trust) in Christ, naturally

wishing to lay in the same last bed of earth, desired to have the vault deep enough for four. It was thought to be impossible, on account of a spring of water which flowed in that direction. However, we were desirous it should be tried; and the work was begun with that intention. After removing the different strata of earth, &c. they came to one of strong clay, where it was expected the spring would be found; but working through the clay they came to a rock, through the interstices of which the running water disappeared; but to attain the full depth it was necessary to work down two feet and a half into the solid rock,—and there are the mortal remains of our beloved, deposited in a situation so emblematic of her desired heavenly resting-place in the living rock, Christ!

I may here be allowed to present a few extracts from the letters of our beloved and far distant brother, written from time to time during the progress of our sister's illness, expressive of his fervent affection, and of our united tenderest sympathies for this departed, to whom he was bound in strongest spiritual ties, in addition to those endearing ones in nature, and without which I should feel this memoir incomplete, being as we have been, and are, bound together in the fellowship and hope of the gospel of Christ Jesus our Lord.

Her devoted affectionate heart, always earnest to impart a spiritual blessing, and to point every soul, (whom she might be privileged to influence,) unto the Lamb of God and the blood of sprinkling, could not fail to regard her nearest connexions with peculiar interest. Our brother was one of her most earnest and solicitous care, and her heart was unwearied in tender supplication for him, and wrestling prayer in his behalf. As she loved

him, so she strove for him ; and by the winning persuasion of holy love, patience, and faithfulness, was blest to overcome a natural reluctance to his surrender of himself unto the redeeming regenerating Jehovah. The work was slow, but the *Lord's work is sure*, and by progressive mercies and wonderful experience, he shewed him his covenant, and led him to drink of the fountain of pure water, and enabled him by its renewing and invigorating power, to proclaim the wonders of the cross in vineyards whither the Lord hath sent him. He was not only dear to her as a brother, as a soul to be saved, or a father of a family, but as a *minister* in the *church of God*. That yearning soul, panting to see the church replenished with such as should be saved, had a proportionate ardour towards one who was to be an appointed shepherd of a flock. And as she saw him enter in the narrow way, she often aided his faltering step by the voice of the Scripture, as she pointed out the bounds on the right hand and on the left, and that the hill of Zion was straight *forward*. I know, if he were now with me, to guide my pen on this subject, he would tell wondrous things, and *how* it was he called her *mother* in Christ. When the streams of grace begin to flow, they flow on, and the vine and the olive-branches of the believing man partake the bounty.

Many times our dear sister will be traced in her letters, speaking of this dear brother and his family, and I doubt not she bore him on her heart's remembrance in the time of death, according as he desired, although her silent tongue was not empowered to *utter* her prayerful blessing. She did not fall asleep without committing us all to the Father, through Jesus Christ.

During our trials in waiting the Lord's will respecting this beloved sister, we had frequent letters of tender

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sympathy from our beloved absent brother, one with us in all our spiritual and natural affections, and who gladly would have been one with us in person, under our great affliction ; but he had to suffer the pain of separation from us, and his hopes and fears were often expressed by letter, varying as our accounts had varied, and his remarks were sometimes very affecting, as meeting us after an interval of four months from our several communications. In one of which he expresses himself thus from

Calcutta, Dec. 1839.

‘ MY MOST BELOVED MARIA,

‘ With an anxious aching heart I take my pen, to write a few lines by the enclosed to my own blessed dear sister. The sad accounts of your perilous sickness has filled our hearts with apprehension. As to wishing, longing, praying importunately for your relief and restoration, your continuance yet longer a sojourner and a pilgrim, (forgive me, dear love,) in that we *wrestle with God*, that thus it may be. It is difficult *not* to sorrow for them that sleep in Jesus, when the dear lamented *sleepers* hath been endeared by such ties as have united *our* hearts for so many years ; and now the sudden wrench, the unexpected call, appals me ; and no communion, no gathering round you to be strengthened by your dear parting blessings and counsels. The tidings have reached us too at a time when I had *no* strength of body, or energy of mind to bear up under the stroke, having been myself very ill.

‘ H. F.’

His illness had been such as to excite many fears from a succeeding relapse, that he was about to be

called away ; but after having been somewhat restored, he again writes to my sister, having left his home for change of climate.

Allahabad, Feb. 1840.

‘ My dear beloved Maria will be surprised to see the date of this letter, but so it is. It hath pleased our God once more to chasten me ; I am an invalid, and am travelling again to the *mountain-land* in search of health. My sickness has been *severe* and *dangerous*, but mercy and undeserved compassion and love have spared me. It is not my intention to fill my paper, however, with the history of my own griefs and pains ; suffice it that *sweet hope* is with me, that my Saviour sanctifies, and blesses, and heals, and comforts me ! Dear Maria, my yearning heart bleeds for you, darling. O how shall I ever attempt to describe how deeply, how painfully my soul sympathised with thee, love : but I know in whom your fortitude, resignation, strength, love, and affiance stood firm. Jesus was with you, is with you, and shall for ever be with you, world without end. Our prayers are incessant, and our hopes are strong, that he who carried you in his arm, and cherished you in his bosom, will perfect your recovery, and spare you, sweet love, to his people for his own name’s sake, and for the establishment of the many loving and devoted members of his body, and of his blood, who spread their supplications before him in your behalf. And *if* not, if the crown of glory be ready for thy meek and gentle brow, shall we repine ? Alas ! alas ! I fear that weak human nature must needs repine, and look for consolation in our unbelief, as respects *ourselves*, to the remembrance of the faith of the dear sufferer in Him, who himself wept over the grave

of Lazarus, and who alone can seal the conviction on our hearts—She is not dead, but sleepeth. I write, darling, because I *must* write to thee in this thy great affliction ; but I am ill able, I can with difficulty sit up ; yet I am better, and I trust am rallying. I have a skilful doctor and kind friends, and the *best physician*.

‘ H. F.’

The above letter was *written* under some hope, but *we received* it when the mind of the Lord was clearly evinced in his intention to call our beloved one away shortly. And the next we received at a moment of our most intense anxiety, when we were awaiting the *last* breath of our *then departing* sister. It was laid on the table by us, and thus appeared as a substitute for his personal presence in the last solemn hour, when he would have desired indeed to have been nigh.

Missouri, May, 1840.

‘ Little did I suppose, most tenderly beloved one, my own dear, dear, *sister-mother*, that any intercourse on this side of heaven could again be ours, after the heart-breaking intelligence reached us of your dreadful sufferings, and yet the Lord’s tender mercies are in *triumph*, and well we know he must give the word e’er a hair of thy blessed head shall fall to the ground. And I could use Whitfield’s impassioned appeal to Gabriel, ‘ Stay thy heavenward flight.’ Leave us not ; were it not that it seems unkind, and cruel, and utterly selfish to desire thy continued endurance of the furnace-fire to which the mysterious refiner has appointed thee. When I pray for thee, sweet love, as I daily, nightly, continually do, I find I am constrained to exclaim, Lord, thou art wisest, holiest, best, thy will be done ! I dare not

yield to the temptation even to *think*, it is enough. Although my heart shudders, when the *continuance of suffering* is the alternative, should God decide it is *not* enough. My thoughts are incessantly with you, darling, and gladly would I aid, were it in my poor power to comfort, and cheer, and support you. Many a sleepless night I am myself enduring, and if impatience or discontent sometimes begin to rankle in my hard heart, under such comparatively trifling endurance, I strive to engage my waking thoughts by a flight to the sick chamber of Stonefall.'

'We have received our English letters here in the mountains, only fifty-four days after dispatch, and yesterday they greeted us with the glimmering ray of hope which they have served to kindle in our souls. O that God would spare thee! What a happiness, what a mercy. . . . May the Lord ever bless and keep thee, and care for thee even as for the apple of his eye. I cannot look for any thing from your dear hand, but send me from your heart blessings and love. With every tender sympathy for thee, my darling.

'Thy affectionate brother,

'H. F.'

The following is an extract from a letter addressed to myself.

Missouri, August, 1840.

'I need not say our prayers are unceasing to our good and merciful God, in behalf of you all, for you all especially need the evidences of his presence in the trying scenes which you have been, and peradventure still are called to endure. May the Lord be ever with you, and bear up the spirits of the sympathizing pilgrims

who watch our Maria's passage of *the deep river*. I read your sweet records of her meek patience and resignation with tearful eyes and bleeding heart, and yet withal there is a sweet peace of God that passeth understanding. How gladly would I share your holy occupation in ministering to the necessities of the saint, and I cannot but feel it a great deprivation not to *have* it in my power to partake of the privilege in any other mode than by prayer. But what an uniting bond it is, my dear sister, and how supporting to our fainting spirit to know that our omnipotent God, who hears you from the hallowed chamber at Stonefall, hears our supplications also from these wild mountains, with equal condescension and grace. Well we know the great angel of the covenant stands at the altar, having a "golden censer, and unto him there is given much incense, that he should offer it with the prayers of all saints upon the golden altar which is before the throne; and the smoke of the incense which comes with the prayers of the saints, ascends before God "*out of the angel's hand, filled with the fire of the altar.*" Such revelations are, I thank my God, the joy and consolation of my soul. If blessed Maria is still a sojourner, oh, give her my tenderest love, and tell her this, and it will gladden her to know that such is my faith. . . . We cannot be very far behind (as respects *time*,) the dear saint whose example, and precepts, and prayers have been to us of such essential service.

' H. F.'

Missouri, Oct. 12, 1840.

' What shall I venture to say of the weightier anxiety of my heart. How is the blessed darling who has travelled so long and weary a way through such a

dark vale of suffering? Alas, I cannot hope that she is still of our church militant below, and I can hardly presume to say I *wish* it. Knowing and believing as we do, even in the exercise of our feeble limited faith, what is surely purchased for her in heaven by her dear and holy Saviour—can we seem to desire her *return* to suffering, and pain, and death? Surely, if we love her as we professed to do, this cannot be; and if we admired her in her raiment of “needle-work with the virgins that be her fellows” and companions, how much more of admiration and glory shall be hers, when as the king’s daughter, she is seen “all glorious within, and her clothing of wrought gold.” I weep bitterly whenever I think of her, but they are such tears as I love to indulge; there is, I think, no rebellion in them. Regret for our loss must be felt, it is impossible to be otherwise, but there is no repining feeling in my heart, or consuming my strength. On the contrary, I find every good and holy consolation and support, whilst calling to mind her beautiful example, (not lost) her prayers, her holy and consistent life, her compassionate forbearance, her winning tenderness, her peculiar, even *natural* disposition, as well as heavenly grace; although all the time there is an aching void in my soul, which it is difficult, if not impossible to fill by any other means.

‘ H. F.’

Missouri, Oct. 14, 1840.

‘ Although the mournful tidings, mournful yet triumphant, came to my trembling hands a few hours after I had sealed and sent off my letter of the 12th, yet I must control the indescribable emotions of my soul, and try to say a few more words, if it only be to *praise God*, and to bless you, dear, very dear only sister left,

the only remaining original link of blood that still binds me to the associations of earliest days of life. At first I felt as if it could not be true that God had really inflicted such a blow—it seemed so impossible, humanly speaking, that she *could* be spared from such a scene of labour; so useful, so diffusive of good, that although I believed it to have taken place immediately after your former letter, and even then felt sure it must be so; it could not be otherwise, and I was *prepared* for, I had talked about it, reflected, prayed over the intelligence, grown familiar with the fact, as if I had witnessed the whole affecting scene you have described; yet I could not settle to the conviction I should see her face *no more*. O, well I remember our last parting scene; it appears but as yesterday, a dream, a vision to me. She still lives in memory's page, in her youthful bloom, in all the vigour of her wisdom, and grace, and tenderness. I cannot picture her in her bed of suffering, wasted, worn, emaciated, dying. The departed saint will recur to *you*, shrouded in the linen garments of the grave. To my memory she returns, mourning and weeping, mingling her tears with ours; but I must endeavour henceforth to dress her in my imagination, in her snow-white garments of glory, washed white in the blood of the Lamb, and it will support my sinking heart, and animate me as her heavenly look and words have often done, to live her life, to die her death, and to share her happiness. . . . May all that professed to love and honour our sainted Maria, aye, even all that thronged at the grave-side, and around the consecrated spot, give holy proof of their sympathies and feelings being not of nature—but of grace; not an impression on surface of the heart, but an indelible seal of the Holy Ghost. *You* must needs be comforted. It is impossi-

ble to be otherwise; the violence of natural feeling, and the lengthened excitement of your mourning soul, by reason of the sympathies of others, will be gradually composed into that peace which the Comforter will have instilled into your hearts. Besides, my sister, you and I more especially must feel we shall speedily follow to the same home, lay our aching weary heads upon a similar pillow of dust, and rest our hope of soul on the bosom of the same unchangeable Saviour.

Thy affectionate brother,

‘ HENRY FISHER.’

The death-bed scenes and experience of my beloved sister need no comment: but it may be useful to point out the peculiar accordance with her life's experience. Her faith was of that firm and settled character which preserved her from those fluctuating varying frames and views by which so many are distressed. She knew whom she believed, and that his redeeming work was full, perfect, and all-sufficient—that, apprehended by faith, all his fulness is bestowed on his redeemed, and that every part of his saving work was not only needful, but being needful, *given* to them; and that, enjoying one part of that redeeming grace, all other parts were equally accorded—that we receive a *whole* Saviour, and find in him every provision and every gift,—the atonement in his blood, the sanctification in his Spirit, the upholding in his omnipotence, the justification in his righteousness, all alike *necessary* and *concomitant* parts given by the Father through Christ for our meetness for the kingdom of heaven;—and possessing one we possess the whole, for Christ is not divided! He gave *Himself* for us, and he demands his people to give him their hearts; or, as the Spirit speaketh by Paul so

beautifully, " I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your *reasonable service*."

This apprehension of Christ in His whole character and work sufficiently explains the peaceful unclouded confidence of her soul throughout her personal trial, and during the season of approaching death, and in its last conflict. There were no anxieties, although there were the solemnities of the soul in contemplation of the awaiting change and the longed-for visions of the glorious presence. She had nothing to do,—she believed in Jesus ! and she knew that we have no righteousness to rely on but the righteousness of God, which if sought by faith is found of grace, and " is unto and upon them that believe, for there is no difference !"

Forgiveness of sin delivers us from shame and condemnation, and the Righteousness of God gives us the meetness and clothing which will make us worthy to sit down in the heavenly inheritance. This confidence rightly founded, does not produce an indolent indifferent Christian : the assurance of hope and faith animates the soul to *use* its spiritual energies, and to labour for the Lord's flock in whatever way the providential direction may be given. She was one of whom it might be said, " She was full of good works ; " but she wrought as a *servant* of Christ, taking no note of her own actions and counting all but little ; they were of no merit in her eyes, nor should they be in any ; they were the natural movements of the *renewed* soul, constrained or forced no more than are the natural movements of the natural man. Her works shewed her faith, and that not of herself but of grace.

She has in not a few instances been thought of as one

who was depending on her works ; but the truth was, her works were in dependance on Christ. And when the time came when she could work no longer in the labour she loved, in the same simplicity of faith she *ceased* from work ; not only because she was unable, but because she was also *willing*. Her soul was then turned to the appointment of patient waiting, and when the Lord called her through death she was found "*so doing*."

Many might expect that the death-bed of such a laborious, energetic character, would exhibit something similar to her avocations in health,—that she would be teaching, exhorting, expounding, and talking much of the subjects on which she was accustomed to expatiate ; but it was quite otherwise. She had little to do for others, and she had to rest on and feed upon the same living bread for her own soul, to which she had directed others. Her calling on her death-bed was of another character, though of the same kind.

On one occasion indeed, like a sudden burst of inward energy, she astonished Mr. C. when, conversing with him on the glories reserved for the believer, enumerating many particulars, she added, ' And to be with the *Angel of His PRESENCE* ! O that wonderful title ! ' Then, filled with the subject, she began to speak of all her great conceptions of this name, until every part of her frame seemed strengthened, and she enlarged on the subject with an animated and glowing countenance, such as she was wont to wear in times of health and strength, until the surprised and delighted listener, alarmed for the consequence of the exertion, besought her to stop,—and exhausted with her feelings, she dropt in silence !

It was a remarkable dispensation that she should have

been so long deprived of the power to speak her full heart. Often have we seen her countenance animated with some high contemplation and inward rapture, and then an effort made to give it utterance ; but when she found it impossible, she would bow the eyelid in submission, and smiling her acquiescence, press our hand. I thank our God, we knew enough of the same Lord and His grace to enable us to interpret the language of her heart, though only told by outward expression. "The secret of the Lord is with them that fear him ;" and these are some of the mysteries of the kingdom of heaven, which it is given to them to understand.

It will be an interesting conclusion to this affecting part of her Memoir, to add an extract from her own letters, so peculiarly appropriate, and so proving the comfort and benefit she derived in witnessing the death-bed scenes of so many of her children in the Lord.

It was a part of her Christian occupation in which she was constantly interested. She loved to go to the house of mourning, and delighted in administering spiritual aid to departing souls.

The following are some of her reflections on this subject when writing to a friend, and naming the severe illness of her own daughter.

' . . . And although to depart is always her abiding preference, as to feeling and affection she is equally willing to come back to her flock again and again. Perhaps also she has had a particular excitement to these feelings lately from the deaths of some of her little flock, in which she has had the lively exhibition of the victory given over the last enemy, and by which she has often said, her own mind was still more powerfully impressed.

‘ The Lord has frequently given us these evidences in the young ones of this place ; and amongst the precious examples of joy in the cross, even to the latest struggle, I continually number your dear departed sister, whose sufferings were great, but whose cheerful confidence rose equal to her day. Assuredly these are as the “ stones of memorial,” raised up in the midst of Jordan, and proclaim to us that “ the swellings ” thereof shall never harm us. In this respect we may say we believe that the same right arm of power will be with all who pass the last conflict, to enter upon the joy of the eternal Canaan. Those lines of Toplady are very expressive of this truth ; I cannot but write them ;—

Shudder not to pass the stream,
Venture all thy care on Him,
Him whose dying love and power,
Stilled its tossing, lulled its roar.
Safe in the expanded wave,
Gentle as the summer’s eve.

Ah, may we individually and experimentally triumph in this faith ; and whatever may be the *circumstances* of our death, rejoice in the full discharge from mortality and in the vision of our God.

The pathway of labour, self-denial and experience, leads to this closing triumph. Not that there is any thing which can afford to the departing soul the joyous assurance, excepting only and alone the Blood and Righteousness which secures our admission to the glorious courts. Yet God is pleased, unquestionably, to acknowledge the devoted heart and life, and to give the rich consolation where faith has been adhering and simple. Whilst therefore we cherish simplicity, we will not lose sight of that method of divine government by which it has pleased our God to unite promises with the dili-

gence of love, and thus freely to present to us high motives to singleness of heart, for surely the hope of receiving his approving smile will be to us dearer and of more quickening energy than any child of earthly parents can feel in the hope of that parent's token of love. In many even, among Christians, there is, I think, a degree of darkness in judgment upon this point, and the fear of becoming *legal*, or of seeming to allow a spirit of selfishness, leads into the extreme of undervaluing the *works of faith*. Does it not rather *increase* our debt whilst it animates our duty, when we believe that the very works which *He* works in us and by us freely of his grace, he as freely owns with grace for grace? O may we ever abound in this conviction, and in the midst of conscious unworthiness and vileness continue to admire the love that fails not to pour the precious impartation of gifts and mercies into our empty vessels, thus using and blessing us with unwearied truth!

On the same subject to another dear friend.

‘I greatly approve your inscription for your dear sister's tomb-stone. There are few who have departed this life with more rejoicing experience of the preciousness of the cross, and few that have left a sweeter evidence of early devotion to its claims. The written testimony of this may serve to perpetuate the remembrance to others who knew her, and in this way though dead she may be said yet to speak. I shall never forget her sweet and simple repose upon the promise and presence of the Lord, and how in the midst of extreme bodily sufferings she seemed almost insensible of the affliction whilst looking within the veil. It is joyful to behold such triumphs over the last enemy, and

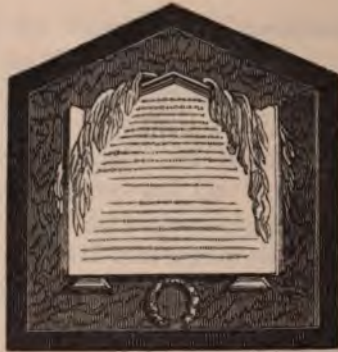
thus to read the truth of Jesus' promises and the omnipotence of the Spirit of grace.

'How many dear slumberers rest in our church-yard, sleeping in Jesus! I often think of this as I pass through this region of the dead, and anticipate the morning when they shall awake and rise to those eternal mansions that the Lord has made ready for his own. *May we be numbered with those*, and rise to that rest with our God, whither our affections now perpetually run!'

How affecting is the last paragraph, written by her own pen, *now* that she there sleepeth in Jesus, and is *now* numbered with them!

A testimony to the nature of her intercourse with others, lately received from a dear friend with whom she was intimate during the time of her retirement in the little village before our entrance into Knaresborough, is so grateful a witness to my own statements, that I cannot forbear giving it, believing it will be welcome to all who love to trace her spiritual course:—

'I do assure you that I have been with you in mind and feeling, and also with my very dear and early friend, during her sad state of suffering. I dare not say I grieve for her; it is too selfish, she was fitted for that blessed state she has entered upon. Ever since my first acquaintance with you all at C——, which is now forty years since, your sister's life has been a preparation for that better state she is now enjoying. She took shelter in the cleft of that rock which alone could cover her, and all my prayer is, that like her, I may die the death of the righteous. What consolation can I offer you all, so delightful as to feel, that though it pleased the Disposer of events to try this dear believer, she



To the Memory of

MARIA STEVENS,

WHO LABOURED FOR 36 YEARS
WITH UNWEARIED ZEAL AND LOVE
FOR THE SPIRITUAL BENEFIT OF THE PEOPLE
IN THIS PLACE, WITH AN ARDENT DESIRE TO SPREAD
THE KNOWLEDGE OF THE FOUNTAIN OF ALL GRACE AND
PEACE, JESUS CHRIST THE LORD OUR RIGHTEOUSNESS,
AND PURSUED HER COURSE IN FAITH AND LOVE UNTIL
HE CALLED HER HOME TO HIMSELF,
JULY 8TH. 1840.

THIS TRIBUTE IS INSCRIBED IN GRATEFUL AFFECTION BY THE
MOURNING FRIENDS FROM WHOM SHE IS FOR A WHILE
SEPARATED, AS A TESTIMONY THAT THE WORD GRACIOUSLY
BLESSED HER DEVOTED WORK, TO THE GREAT END SHE HAD
IN VIEW, OF BRINGING THEM TO BEHOLD THE LAMB OF
GOD WHO SAVETH US BY HIS BLOOD.

“FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL
THINGS, TO WHOM BE GLORY FOR EVER. AMEN.”

ROM. II. 36.

was more than conqueror through the merits of Christ. God grant I may be clothed with the same Righteousness she first taught me to think necessary ! what little I have attained to, was by a blessing given to her instruction, and many a battle of vain words have I uttered in our walks to and from C——.'

The public token of regard and affection, which the dear flock have had a mournful pleasure in rendering to the memory of this departed friend, is now concentrated in one testimony, in a marble tablet, inscribed to her memory, as a tribute of grateful acknowledgment of their spiritual obligation for her labour of love. A voluntary offering, rendered, I believe, exclusively by the members of her own schools, though the idea had somehow been taken that it was open for all who wished it, to unite with them. This they declined, as desiring it to be entirely confined to themselves.

It is fixed on the wall of the church in the gallery where she was accustomed to sit with a portion of her young people, who were also united with her in the service of the psalmody.

These things must needs be grateful to the surviving friends, and may they be a witness to the Lord's gracious goodness, who engraveth on the hard adamant of the human heart His law of love ; and may the life that is in them be the life of faith springing from union with the Lord, and the holy conformity of those with Him who can say, " I know that my Redeemer liveth, and that HE shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I SEE GOD ; whom I shall see for *myself*, and *mine eyes shall behold and not another*.'

A plain and chastely sculptured tomb covers the grave,
with the following inscription :—

Sleeping in Jesus,

HERE LIE THE MORTAL REMAINS OF

MARIA STEVENS,

Æ. 60.

HER WORK OF FAITH AND LABOUR OF LOVE
BEGUN, CONTINUED, AND ENDED IN THE LORD,
WAS FINALLY CLOSED, 8th JULY, 1840,
AFTER A LONG AND PAINFUL ILLNESS MEETLY BORNE,
IN THE PATIENCE AND HOPE OF FAITH.

“ The Lord direct your hearts into the love of God, and into the patient
waiting for Christ.” 2 THESS. iii. 5.

“ For if we believe that Jesus died, and rose again, even so they also which
sleep in Jesus, will God bring with him ; wherefore comfort one
another with these words.” 1 THESS. iv. 14—18.

“ Now the Lord of peace himself give you peace always by all
means.” 2 THESS. iii. 16.

CHAPTER VIII.

CONCLUSION.

It is a great character that I am privileged to depict, but it is great *in the* LORD; and it must be observed that the prominence of her graces and devotion beyond the infirmities of nature, was chiefly owing to the devotion of her life, which necessarily called out His *supplied* grace for the work, proving the advantage of that "reasonable service" rendered by the body, soul, and spirit, when offered a "*living sacrifice*." Her whole time and talents were given to it, and of course left less opportunity for the natural workings of what otherwise might have been occasionally more conspicuous. Her regenerate heart was not like the "swept and garnished" but *vacated* house; it was *occupied* by the divine inhabitant; therefore whenever the strong man armed returned to the house he had left, he found a stronger than he, by whom he had been overcome and expelled, still the sacred guardian, according to his assuring promise, "none shall be able to pluck them out of my hand."

We find her always pressing *forward*, "forgetting the things that were behind," affording a practical

illustration of those Scripture doctrines, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,"—"who *walk* not after the flesh but after the Spirit,—with the *mind* serving the law of God." Even on occasions when she was called to domestic cares and sympathies, she was always under the impression of discharging them "with "all readiness," in order to return to her superior avocations; so that when under the usual temptations to earthly anxieties, still her heavenly trust and dependance were *in waiting*, if I may so speak, until she was liberated to resume her wonted spiritual employments.

As a loving and admiring sister, I may be suspected of a partial representation, but who so capable of representing her in private life as one who was the constant eye-witness and advantaged companion of her conversation and habits: I desire to be judged with *candour*, and to be permitted to refute the suspicion by a declaration, that I am *not* seeking *her* praise or exaltation, but the Lord's glory in *His* work in and by her: where this is concerned I desire henceforth to "know no man after the flesh."

I esteem it of some consequence to exhibit the devoted life of a very gifted child of God, to prove that the Lord requires no more from us than He will enable us to perform. We are no way straightened in Him; we have to trust Him; to follow on to know the Lord in His faithfulness, though not to run before. We may soon learn the mind of the Lord, by his openings for us, and his supply of the needful talent; inasmuch as we learn that He will feed us by His supply of that daily bread, for which he teaches us to ask.

Her talents were of that high order that could command the attention of the most refined or gifted hearer

whilst they could with equal ease adapt themselves to the humbler classes, and to the babes in the flock. She could animate the lofty to aspire to the exalted themes of heavenly subjects, and teach the youngest child to know the name of Jesus as the Saviour and friend of *infancy*. She laboured as ardently for the one as for the other, being to all classes peculiarly "apt to teach." She seemed unconscious of any distinction,—all were one to her in Christ Jesus, equally demanding the help she was empowered to render. Impressed with the goodness of the Lord to herself, she appeared always to be acting upon the persuasion of the Lord, "freely *ye* have received, freely *give*."

Her manners were peculiarly feminine,—it was one of the attractions of her exterior. Gentle and winning, she was ever the friend and mother in Israel. And though she could with a most forbidding reserve of countenance repel the advances of those whom she suspected as wily or insincere in their application to her, she was ever ready to receive and aid all who sought her counsel and instruction with a sincere intention; patiently waiting the growth of their convictions; remembering the Lord who quencheth not the smoking *flax*, neither breaketh the bruised reed. It was this uniform tenderness and sympathy which created so much confidence in such numbers and such various characters; they learned to confide in her by their experience of that spiritual discernment which rendered her so useful a counsellor. Her deportment in her more public lectures was of a superior character. She was impressed with the weighty matter of her mission,—it was this that occupied her heart and mind, and diffused a steady unaffected gravity over her demeanour, even under the strongest excitements, or most animating burst of elo-

quent appeal. Her person was quiet—no elaborate display of words, but a flowing style, clear enunciation, emphatic energy suited to the nature of her subject, and the language of the eye that needed no accompanying action but its own speaking movement; sometimes her energy produced an involuntary clasping of her bible in her joined hands, but seldom further.

She had a taste for the simplest language as the fittest for divine truth, which she believed the most efficacious mode of presenting it, that the mind might not be attracted so much by *words* as by *matter*. Nor did she admire in general that high-toned verbosity, which however it may strike for awhile, over-excites the mind, and robs it of its quiet repose on the subject, like that high-seasoned diet which, whilst it exhilarates, is weakening and exhausting to the natural power.

The effect produced upon her hearers was of a singular kind; consonant indeed with the operation of Him whose words she spoke,—the small still voice which *steals* upon the heart and proves the word spoken to be an instrument from Him. Whilst listening to her application of the subjects which occupied her delivery, and were earnestly and devoutly pressed, hearers *felt* the influence; the heart touched and the mind assenting. She embraced, I believe, the individual interests of all before her, and, after having prayed for a blessing to them, desired to reach them all with a word adapted to their special state and circumstances,—and they often individually imagined that she had made them a *particular* object of her thought,—and at times the light-minded ‘careless women’ of the world have been seen suddenly impressed, and, with almost unconscious conviction, the tears escaping and flowing down a cheek which perhaps for the first time owned their spring from

a sense of sin. This peculiar influence was once noticed by one of no common estimation either in respect of talents, station, or spiritual discernment, who thus described his sentiments :—‘ your sister has a very peculiar gift, her language fluent, appropriate, and impressive ; with a use of her subject that has no artificial aids ; she has never to stop to round a period. I confess my admiration of rhetorical art, and have had opportunity to witness its powerful employment in the first-rate speakers. But here you see a person seated, and with earnestness enforcing her instruction, without movement or action, and presently you perceive her words acting on your *heart*.’ Neither should I forbear to confirm the individual opinions by other testimonies of highly qualified persons, cool and impartial in their judgment. One who had many years presided in courts of justice, who attended her lecture, thus most feelingly expressed his pleasurable admiration : first, on her deep and spiritual apprehension of her subject, and of her able management of her instruction ; then, of the perspicuity of her style, her copious possession of language and her simple and elegant utterance, declaring her amongst the finest examples of speakers he remembered to have heard. The power of analyzing she possessed, combined with the clear abstraction with which she could quit a point so minutely discussed, and with prompt decision pass into another, appeared to him remarkable.

I add another testimony given at an earlier period, respecting her mental endowments of mind, by the affectionate friend and solid divine mentioned in the former part of this Memoir. Interested in all the concerns of the young friend who under his counsel had become vicar of Knaresborough, he came over to see for himself the

movements in the place, and to form his opinion of the auxiliary agents. This occurred a few years after our entrance on this scene of labour. He requested an interview with my sister at our own house, which was extended to nearly two hours; at the expiration of which he came out of the room with his hands uplifted, exclaiming, 'Wonderful! I came over with the expectation of finding great talents, fine imagination, and fervent piety; but such judgment, such solidity, such experience and knowledge of the Scriptures I did not expect;—go on,—go on,—the Lord will bless you!'

It is remarkable that in a work before me I find the following testimony to the discernment of this excellent man, on an occasion when he had been drawn to a personal acquaintance with an eminent divine whom he had previously valued from character,—'The last-named *penetrating observer of mankind*, was forcibly struck with his character, which he had always highly esteemed at a distance, and now still more admired on a nearer view.'

She possessed a remarkable equanimity of mind, neither elevated by prosperity nor depressed by persecution and contumely. She was the same whether many or few were before her. She considered a simple individual entitled to the best energies of her mind and heart, as drawn to her by the Lord, equally with a crowd of numbers; and always, where it was needful to make a distinction, paying it first and chiefly to the poor rather than to the rich.

She was not, neither did she pretend to be, ignorant of the spiritual endowments the Lord had blessed her with, but she held them as talents lent to be improved to the glory of the Lord and the good of her fellow-

creatures; and she sought their increase and replenishing by grace through much prayer, and very uncommon diligence in the study of the word of God,—digging into it as for hidden riches.

In the simplicity of faith she struggled through all kinds of difficulties, in the will to go on till the Lord should stop the supplies; and prepared to withdraw when His providence should point it out. *Above* the world and its motives, she *renounced* it as at enmity with God.

Thus her life and every hour were devoted to the Lord's service, denying herself in numerous ways, for her peculiar calling; overcoming difficulties, indisposition, fatigues of body and mind, by night or by day, to accomplish the end in view,—resolutely resisting all hindrances; and yet for the demands of home, to assist, to counsel, to nurse,—whatever was presented as an immediate duty, her affectionate and sympathetic heart was prompt to meet and supply; and, if possible, still by some additional exertion to use no relaxation in her usual engagements.

So persevering was she in the whole long course of her labour, that I do not remember her ever to have *relaxed* in her exertion. She was sometimes *interrupted* by relative claims of sickness, &c. but we see how even in these seasons she was proved unwearied and devoted.

At times of greatest troubles, of many deep trials under the persecuting animosity of men, still she changed not in her soul's choice to serve the Lord, through good report and evil report, in the high places or in the deeps. Her course was not one of a day, a month, or a year,—it was not a fancy of a temporary nature, taken up and laid down at intervals, but an even tenor from the first moment of her dedication, to the last

of her mortal powers; and was thus most surely witnessed to of the Lord as being of Him.

Such, beloved friends, was the friend whom you have lost; but she hath taught you where to find the spring whence all her usefulness to you was derived. Thither seek replenishing of divine grace, and the wisdom of divine counsels and love, which is infinite in Christ Jesus.

Endeavouring to avoid what might be deemed eulogium, I have portrayed her to the best of my power, with all sincerity of heart. You know whether the features are a just resemblance, whether they answer to the original, and allow you to recognize her, who so intimately laboured among you, and without disguise associated with you; I could have given more minute touches, and have brought out by more lights the clearer representation; but a christian pen feared to encroach upon the glory of Him, who created her anew in Christ Jesus, and did not dare to write the fulness of a strongly-attached sister's heart, still vibrating in something like mournful sadness to the chord so much in unison with her affection.

I have endeavoured faithfully to describe her by her *outward acts*. It is written, "by their fruits ye shall know them." You have gathered of the fruit she yielded as a branch, a *pruned* branch, in the Living Vine. And, whilst we heartily assent to the blissful and encouraging assertion, that we are saved, *not* of works but of *grace*; yet it is permitted to us to *show* our faith by our works; and the Holy Spirit amply supplies His chosen ones with the power of so doing—a *privilege* of high order, and, to an ardent devoted soul, loving the Lord with heart, mind, and strength, an inexpressible delight, thus magnifying the power of the Lord,

and bearing out convincing evidence before men and angels.

But, for the *inward* experience of the 'inner man,' and her own private thoughts, which none could know but herself, and therefore none but herself could be able to develope, we must learn them through her own letters, as they have casually dropped in her correspondence with her many dear friends, and which have by them been put into my hands.

I have one short and affecting memorandum, written by herself, which has been saved from a former period far back, but which may be appropriately placed here, as applicable to this part of my subject.

' This important day witnessed my entrance upon this world of woe. Ah! what a scene has passed since I first drew my mortal breath; into what dangers have my unwary feet been betrayed; and into what extremes of distress hath it pleased the Lord to plunge me! What have I said? Do I charge my Lord with the distresses I have past? No, my beloved! Thou hast been a kind, a tender, a merciful friend, and with a parent's, yea, with a Saviour's love, thou hast followed me always, and helped me! But, alas! I have been a sinner, I have rebelled, and notwithstanding this, thou hast sanctified my distresses to bring me to thee! Glory be to thy most blessed name. O Lord, confirm me in my dedication of my all to thee, and O take charge of me, for I cannot keep myself. When I am falling, O hasten to catch me up—when I am fainting, O whisper peace—when I am wandering, O press me to thy heart, and suffer not my feet to slip. I would be thine: Lord make me so! Ah! Lord, I am very weak indeed! But I cry unto thee: my heart is grieved within me, and mine eyes overflow with tears: I feel at this mo

ment many mingled affections—sense of thy love, even to me!—sorrow for my sin, and heart-melting sympathy for the sorrows of others, whom I cannot relieve. But, Lord, thou canst relieve ! O let every conviction of my own impotence constrain me to close walking with thee, and to more childlike and loving dependence upon thee!

Her letters have awakened in myself many exercises of heart,—to trace in them her moments of sorrow, her deep convictions of unworthiness, her humble acknowledgments of her natural weakness, her longings for the Lord, with the heart ‘sick of love,’—her willingness to be here a little longer, and be spent for His service,—her many painful and weary hours in suffering, her affectionate solicitude for others. Can we read them without feeling the assurance, that ‘in weakness’ she was ‘made strong,’ and that she was impelled in her *singular* way by an energy beyond the natural powers, a spirit which was given from above, and tended always to return to Him in praise and adoration. At a time when she was affectionately counselling one of our young family, and speaking of the privileges, and the endearing sense of communion with the Lord in prayer, she pointed out a hymn of peculiar beauty in her own estimation, and said it was one with she frequently used at the conclusion of her own supplications, before she rose from her knees. It will show her outpouring of heart, and I will, therefore, introduce it here :—

With ardent longing, at thy feet,
Lord Jesus Christ, I humbly wait,
O lend a gracious ear
Unto my manifold complaints,
I trust thou wilt relieve my wants,
And deign thy needy child to hear.

Grant me an upright, simple heart,
 A cheerful mind to me impart,
 Free from sin's galling load ;
 O may I of my sinfulness,
 Always retain a consciousness,
 But not serve sin ; forbid it, God !

Grant me a harmless, dove-like mind,
 To true humility inclin'd,
 Thy will be mine indeed ;
 O may I labour constantly,
 Endow'd with spirit's poverty,
 From ev'ry hurtful influence freed.

In peace with all may I be found,
 Clearly thy Gospel truth propound,
 In praying faithful be :
 A share in others' welfare take,
 The schemes and plots of Satan break,
 Fast bound unto thy church and thee.

Presence of mind on me bestow,
 A readiness O may I show
 To execute thy will ;
 When I enjoy the highest good,
 Partaking of thy flesh and blood,
 My soul with thy love's ardour fill.

May I be serious, child-like too,
 In all essentials firm and true,
 Give me a trusty ear ;
 A constant, genuine brother's heart,
 To sympathize with ev'ry smart,
 And gladly others' burdens bear.

In converse make me tractable
 And mild, in storms invincible,
 And never prone to yield ;
 May I maintain incessantly
 A tender fellowship with thee,
 From day to day by grace upheld.

Thy Unction O may I obey,
And tread the pilgrim's rugged way,
Grant I may shun no toil;
In all my senses render me
Well exercised, and let me be
Anointed with thy gladdening oil.

What for myself I thus request,
That pray I also for the rest
Of those, who cheerfully
Go forth salvation to proclaim
Thro' faith in thy most holy name,
Wherever they are sent by thee.

O Father, me with pleasure own
The dear-bought purchase of thy son;
O Spirit, bless thou me;
Guide and protect me as thy child,
Lord Christ, who me hast reconciled,
Preserve me thine eternally.

May I confess the transcribing of this comprehensive petition has been particularly touching to me, who can trace the Lord's grace in his faithfulness, to *give us whatever we ask*, in his having endowed this humble ardent pleader with those things she desired of Him. And to many who knew her, and shared in the interests of her heart, it will be equally and tenderly affecting: the sixth and seventh verses depict her constant influence and demeanour.

Whoever was the composer of these lines, it was assuredly one of a kindred spirit with her own. She must have felt it peculiarly suited to her own mind, or she would not have so adopted it. The music of sacred poetry was sweet to her soul at all times, yet she was specially endowed with the grace of prayer—fervent, deep, copious, and enlarged in her petitions. An expe-

rienced minister, after having been at one of her lectures, unknown to her, alluding to her prayer, remarked, 'Such a pleader I do not remember to have heard before.'

Whilst reviewing this lovely character, I have endeavoured to trace its origin, by *testing* it on Scripture rules for the christian walk and conversation, seeking the demonstration of the *fruits of the Spirit*. Thus, if I take them in their order as in Gal. v. 22, Love, Joy, Peace, surely you will, my friends, bear me witness, her life was *love* towards God and towards men. The *joy* she had in God, and in the blessing upon others, was to her a continual feast, surpassing the sorrowful trials of this world or of nature. Her *peace* flowed as a river, for she drank of those streams which make glad the city of God, and inherited the peace bestowed by the Lord as his parting gift to his disciples.

The *long-suffering*, and the *gentleness* and *goodness*, which is of grace, were indeed often put to the proof in the way in which she bore the waywardness of her children in the Lord—the winning gentleness with which she nursed them as a tender mother in the gospel, the even-tenor of her conduct in the paths of grace, and in the acts of kindness, simplicity, and benevolence.

Of the three last, *Faith*, *Meekness*, and *Temperance*; it was *faith* which sustained her, and by which she laid hold on Christ in all the richness of his covenant engagement, through which her evidences were marked with their peculiar and persevering character,—distinguishing them from the *amiabilities* of the natural mind, inasmuch as they transcended in their *nature* what the unrenewed mind could exhibit, setting them above their *imitation*, which, if *not of faith*, are not without sin, for when they are the fruits of the Spirit, they are *of faith*,

against which there is no law. Meekness she evidenced in her remarkable reception and forgiveness of injuries, so clear that she never reproached those who had wounded her; neither on their return to friendship did she ever allude to their offence—she forgot as well as forgave. There were a few instances where she might be misjudged, but I can assert, from my own knowledge, that her remaining *distance* was not a breach of this christian meekness, but rather a line of conduct adopted for its *preservation*; for, unless there is a correspondent disposition on the other side to meet this restored confidence, she knew the danger of a renewed irruption, tending to embitter rather than to sweeten the reconciliation: in such cases she was content to feel the peace in her own bosom, and to keep it there in the bond of perfectness. And, I can assure such, that it was her manner of endeavouring to observe the scripture rule, “As much as in you lieth, *live peaceably* with all men.” Temperance was an habitual practice. Moderate to the greatest degree in everything of food, the plainest diet being her preference, and that in very limited portion,—no excesses, her beverage being toast and water, no wine—no exciting mixtures. She had superior cordials, and a wise calculation on the easy steps from allowed indulgences to a surrender of the appetites to the dominion of a self-created necessity. In all things, when this grace might be put to action, she was watchful for its maintenance, in expenditure, in dress, &c. Where here she might be chargeable with fault, some might say, was in her unrestricted labour and devotion of herself to the work to which she was given.

Now, I would add, I feel a consciousness, that in this turn of my subject, I may be exposed to much scrutiny as to my own judgment, and be suspected of a high-

drawn picture, either through idolatrous affection, or from enthusiastic feeling. I know full well it may be so; nor did I undertake the task without being aware of this circumstance. But I would say in the first place, I do not mean to imply an idea of perfection in the creature; nor can there be any motive for adulation; she is gone, and is alike insensible to human praise and censure. I am only looking for the new-born *powers* of the *new creation* in Christ Jesus, the alone evidences of a christian, which, as fruits of that Spirit, wherever "He bloweth," must spring up, and form and prove the man to have become a *living* soul.

It would be well if we examined *ourselves* frequently by this rule, that we might detect our deficiencies, remember our privileges, and seek our conformity. Seeds of grace ought not to be dormant in the soul. What the spirit's breath infuses, he commands to increase and replenish, and we should cultivate with care the good seed, watching for the production, nor be content with barrenness when the Lord hath said, "Be ye fruitful." Doth the Lord *dwell* in the believer? Is the believer a temple of the Holy Ghost? Is Christ formed in his soul, and is the life the believer liveth, that which he liveth by the faith of the Son of God? Then let us know what manner of men we *ought* to be, and no longer, through fearfulness of saying more of the creature than we are permitted to expect, say less of the Creator than we are commanded to believe. Rather let us be ashamed of our shortcomings, and learn as they did, who thought *seven* times forgiving was a superabundant measure, when they were commanded to give out seventy times seven, —prayed, "Lord, increase our faith." It is well for Christians to be humble, and to confess that confusion

of face belongeth to them when looking to themselves; but we are not to shelter ourselves and excuse ourselves under such a confession, however true, but to be raised to the desire to increase and abound more *and more*.

I will conclude this testing of character, by asking you, dear friends, to consider well the twelfth chapter of Romans, which is the earnest solicitation of Paul to the Christians, that they should so conduct themselves as he states at large through that chapter. He did not mock the believer, and present a line of conduct and standard out of their power. He knew what he asserted, "I can do all things through Christ strengthening me."

The subject of this discussion was peculiar in her *credence* of the word of God, realising the possibility of whatever he commanded; she studied the Scriptures for *practical application* to her soul, she listened to its precepts with desire to *receive* the instructions, and to learn where all fulness dwells for the supply of her necessities, I believe we are too apt to read it as a dead letter instead of a living voice. She was accustomed to call the word of God a "VOICE!"

The apostolic command is in Phil. iii. 17. "Be followers together of me, and *mark them* which walk so as ye have us for an ensample . . . for our conversation is in heaven, whence also we look for the Saviour, the Lord Jesus Christ."

In concluding this memorial of the devoted life of my beloved sister, I feel it has been as a record of one who had an alabaster box full of precious ointment, in the breaking of which she poured forth the whole of its contents to manifest her love of him she followed. May the Lord bless the humble attempt to shew what

"this woman hath done." "She hath done what she could," and now she sleeps in Jesus; and though there may be still some murmuring voices against her, may the Lord's protecting voice be heard in her behalf, "Let her alone, why trouble ye her; she hath wrought a good work on me."

SHE DID IT UNTO HIM.

I have been requested to give a description of the outward appearance of my beloved sister, but I do not think a just description could be given, for I conceive it impossible to delineate even with the pencil the form or features of one who, not possessing the uniform model of what is called beauty, had that which exceeds, —the ever-changing and expressive animation derived from the movements of her intelligent and graciously endowed intellect, imparting a countenance which, when once fully met, I should suppose would not easily be forgotten; but that, if recalling the circumstances leading to an interview, the subject she was called upon to discuss, the words by which she conveyed her sentiments, the interest with which she sympathized, the tenderness of affection, or the grave faithfulness of her rebukes, it must be presented afresh to the recollection. At least I find it so; and the youngest of our little relatives resident with us, perpetually exhibit her to my mind, when in their open and unrestrained communications, they relate the various counsels and playful familiarities expressed in words such as are described in the Proverbs, as "apples of gold in pictures of silver," they give proof of the impression she has left of her manner, countenance, and intention.

Her physiognomy was interesting from its powerful expression, always softened by urbanity, and an air of

sorrow impressed by early trials and deep experience of her own heart, lightened by that cheerfulness which springs from joy in the Holy Ghost, and an immediate interest for the souls of others, which gave to those who could feel, even without perceiving it, a kind of magnetic attraction. Her large dark eyes were full, penetrating, and brilliant, especially when illumined with her precious theme of love to God which passeth knowledge; her hair, dark, auburn, neatly curled. In the early commencement of her spiritual course she adopted a rather singular style of dress, resulting from the sombre peculiarity of her situation, mixed with somewhat of remaining romantic feeling, but this her more mature mind rejected, though she would have always preferred to have worn black, had it not been her idea that it was a more expensive dress, and therefore lessened her spare offerings for objects more interesting to her. Though always particularly neat and well-dressed, she adopted none of those artificial aids so usual, and perhaps in a certain degree lawful, for females, for the setting off the countenance: indeed her laborious life, sedentary habits, and heated and crowded rooms were things adverse to such adornments; and after her daily exertion, the abundant use of water, the cleansing simple element which she loved as a type, was the chief refreshment of her exhausted frame. In stature she was, I believe, five feet five inches and a half, and without being fat, was round and proportionably moulded. Her walk was particularly active and light; her movements always simple, and demeanour always kind. But as I have said elsewhere, on some occasions she wore an air and expression which sufficiently expressed when she did not feel any secret attraction, or any desire for intercourse. Her eye could explicitly declare the distance

as well as the attraction, although this was rare, and was to be overcome by any change in the person that gave her a hope of being useful, nor was this from formal design or pre-meditation, but the effect of sincerely yielding to the impulse from within.

Being jealous of my own natural partiality, I have restrained myself in this short description; but many who knew her intimately, and so many more who have known and seen her transiently, will be able to judge for themselves, and to say whether the representation accords with their own recollection.

I may perhaps be accused for introducing on this subject a few extracts with which I have been favoured by distant friends, from accounts transmitted through correspondence, written a few years previous to this date, and which have proved to me an affecting portraiture of one I loved so fervently, and which brought her vividly to my own mind's eye. They are as follows:—

‘ Could you see Mrs. Stevens, a word or smile would convey to you at once what cannot be made plain to you by my letters; and in conversing with her, a thousand questions are superseded by a simple reference to the principles of the life of faith, to the aids of the Spirit sought, and in every moment to the absolute will of God, and the exceeding love of Christ the Lord.

‘ Mrs. Stevens's subject was from the Litany, *Give us an heart to love and dread thee.* . . .

. . . I cannot describe her countenance, so full of expression and graciousness, her manners so open, gentle and affectionate.

‘ The thoughtful attention with which she hears you, the simple and sweet way in which she replies, a very

peculiar blending of this gentleness and deep feeling, with a cheerfulness which seems compounded as it were of love and happiness, and yet shaded by that sweet and almost plaintive expression which never leaves her.'

Written after a visit paid to her.

' I cannot describe her to you : the way in which she either speaks or listens, or turns her mild yet penetrating and steady regard on you, or bears herself while conscious that she is the single object of your fixed attention.

' Her aspect is both grave and gracious, winning and commanding ; cheerfulness and thoughtfulness, tenderness and reservedness, deliberation and animation are blended in her expression.

' In referring to scenes and seasons of her earlier life, (when asked of them,) the spirit seems sometimes rapt for a moment into those remembrances, or when subjects are submitted to her for consideration as if it retired awhile into inward thought ; but to any word or sign asking notice, the reply is so prompt, appropriate, and definite, that you are assured you have been heard and heeded with a most patient and present mind, prepared for whatever you have brought before it : there is indeed a holding of herself still, a quiet but observant waiting, while any thing is asked or uttered, which would embarrass a nervous speaker, were it not that if you can pause to seek it, a half smile most sweet, a few expressive and gently emphatic words, a slight but speaking and graceful gesture are given in aid, and when given, are felt at once to be altogether refreshing and even *precious*.

' Whether quite alone with you, or others present,

many or few, the perfect, the beautiful *keeping* of her character, (as you read it by external signs) is ever observable and most admirable. . . .

. . . Many graces, still differing from each other, but each wrought by the new-creating spirit, here combined to form this character.'

It will be very evident the above was written by no common mind; it required the refinement and grace of a similar character to be enabled to define such an outline. It requires no comment from me, and I believe there are many who will feel the description, such as few indeed would be able to draw.

I have already presented some of the young men who were privileged in early life to be under the spiritual instructions of my beloved sister, and directed through her to the ministerial labour for Christ; the following from one of the same class now occupying an important sphere in the church, will be a further grateful testimony.

'Our dear and invaluable friend, and laborious and much-honoured servant of the Lord, has found an abundant entrance into the kingdom of our dear Lord and Saviour. She rests from her labours, and her works will follow her.

'I should like to have known a little more of the dealings of the Lord with such a precious and exalted believer during the trying season of sickness and death. Whatever was its character, darkness or light, conflict or consolation, I feel assured it would afford a deeply interesting and instructive lesson to those who were privileged to witness it. Such a distinguished and highly honoured vessel would not be broken, I am

persuaded, without leaving a sweet fragrance behind when the shattered and useless remains were put out of sight. I hope you have preserved a record of what passed during the weeks or months in which it pleased the Lord to try her, not only for your own edification and the immediate friends around, but for others who owe her much love and gratitude, appreciate her incessant labours of love, venerate her character, and honour her memory.

‘ If the scene were a continued and solemn silence, it would be an expressive silence, and afford much matter for reflection and for pondering in one’s heart. There is something awfully grand and solemn, when the Lord says, “ Be still, and know that I am God,” and while he is continually manifesting his own glory before our eyes, yet it is equally visible that he will not give that glory to another. I doubt not but you would see that glory set forth to your edification and comfort in the sickness and dissolution of our most valuable and departed friend.

‘ It would be a trial of feeling and a trial of faith : and a triumph of faith over feeling, and a mutual rejoicing in hope of the glory of God, both of the dying and the living. O that we may follow her as she followed Christ, and be counted worthy to enter into the same rest, through the same gate of unmerited mercy and grace.’

G. B.

It is grateful to our heart that we are permitted to annex the following letter from a long-known and exceedingly dear Christian friend and brother, himself since departed to the region of the blessed into which he earnestly desired to enter.

MY EVER DEAR BROTHER,

‘A long time elapsed before the contents of your last affecting letter were communicated to me, for I was then labouring under a most oppressive and dangerous illness, which brought me to so low a state, that it was necessary to keep me in ignorance of every thing that was likely to produce excitement. Afterwards, when through the divine mercy, and contrary to my expectation, I began to recover, I was so weak, that writing was out of the question ; this will account for my long silence.

‘Now that I am in some measure able to use my pen, I feel quite incapable of expressing the sympathy I feel with you and your beloved Mrs. C—— and Maria, and equally so my gratitude to the God of all grace for the support he vouchsafed to our dear departed Mrs. Stevens. Having long employed her as a chosen vessel to make known the unsearchable riches of Christ—to bring up hundreds of young persons in the “nurture and admonition of the Lord”—to be “an example to the believers,” and to present an exhibition of the power of faith in its genuine fruit of “love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance”—her reconciled God, in order to refine her and assimilate her the more to him who bore her griefs and carried her sorrows, placed her in the furnace of bodily suffering, blessed be his name, not of mental ; but the furnace was heated by himself, and in his infinite love he caused her to pass through it without suffering the smell of fire to pass upon her garments. He whom the Father heareth always, prayed for her, and therefore her faith failed not. Thus in health, in protracted sickness, and in the hour of death, she was borne up in

the everlasting arms, comforted with the choicest cordials that could be provided by redeeming love, and now she is a pillar in the temple of God to go out no more for ever. We have the word of unerring truth to assure us that "Blessed are the dead which die in the Lord;"—and therefore we have reason to believe that she who was "a servant of the church," who was "a helper in Christ Jesus," and who bestowed much labour upon the servants of the Lord, is now with Phebe, and Priscilla, and Mary—is now a dweller in the presence of her God and Saviour, and a partaker of the glory which to be comprehended must be enjoyed, and into which it is our earnest desire to enter. May her example stimulate us; may we be enabled patiently to suffer as she did; and having followed her as she followed Christ, may we meet in heaven, where parting is unknown; and may we unite in ascribing salvation to God, and to the Lamb, for ever and ever. Our course is nearly run; may it be finished with joy; and may we look out for, and haste unto the coming of the day of God, when Jesus will appear the second time without sin unto salvation. We unite in true love to you, Mrs. Cheap, and Maria, with my ever dear friend and brother.

'Your's most affectionately.'

I select a single verse from an effusion of a beloved friend, as suitable in conclusion to direct our minds to reflection on the happy engagement of the spirit blest in Jesus.

And is she silent now? Forbid the thought;
 Silent! where heavenly voices ever sing—
 Her's wanted little, to be all in tune,
 With harps that make the arch of heav'n ring,
 With that celestial choir that ever raise,
 To God, the ceaseless, matchless song of praise.

In the early pages of this Memoir there is particular notice of Mr. C——'s situation as incumbent of the small living he occupied at the time he had so many momentous scruples as to accepting the vicarage of Knaresborough; and how his objection had been made to yield to constraining circumstances. It will be only proper therefore before this volume is closed, to state the impression on his mind since the loss we have sustained here in the departure of our beloved sister and helper in the Lord.

The consequent change led him into serious reflections relating to the connection which had bound him here, as well as to the claims of the little flock from which he had been so long personally separated, so far as residence among them was concerned; and he felt a strong desire to take up his abode among them, in hope of being permitted to impart in the closing years of his life some spiritual blessing through grace, watching in person for a season at least for the souls of that people, and he made his arrangements for so doing. But neither was this design in the Lord's providence which still wrought for his continuance in this place to which he had been so marvellously constrained, in connexion, as before related, with our mutual appointment, and perhaps in the will of God that he should, as a valued friend once said to him, when conversing on the dealings of the Lord—'lay his bones here.'

A more satisfactory alternative was presented in a remarkably providential opening for the securing a suitable successor agreeable to his own mind, affording a promise of a lengthened blessing to the little fold. This remarkable opening was thankfully received and embraced under strong feelings of gratitude to the Lord, who empowered him thus to disencumber himself

of a double charge, and see the vacated duty pass into hands whose qualifications and endowments seem to mark him as one suitable to feed the flock of Christ, and he has every reason to hope will be accompanied with the divine blessing, and he humbly trusts his desires for the best interests of his early congregation will be through grace and mercy accomplished.

Blending, as the event does, with the interests of the flock that remain here, it will be satisfactory to them to read the farewell he addressed to Elvington, and thus gather that he is now devoted exclusively to the charge which has been so specially dear to his heart, and I willingly embrace the opportunity of laying before you the confirmation of this over-ruling dispensation.

TO THE INHABITANTS OF ELVINGTON.

DEAR FRIENDS,

‘ Though my personal acquaintance with individuals of your community may be found to be very limited, great changes having taken place by deaths, and other causes of separation, since the period of my introduction as Rector of the parish ; yet maintaining as I have never ceased doing, an attachment to the place of my first ministerial establishment, with an earnest desire to seek the perpetuating (through God’s blessing) of religious advantages in it, I therefore take confidence to address a few words to you collectively, at this time, when by a voluntary act of my own, my official relations with you are about to be concluded.

‘ I have often suffered in mind in finding myself occupant of a situation to which it was not in my power to render in person a performance of the important

duties it combined ; but not unmindful of your just claims, my superintendence has ever been exercised in attentive endeavours to substitute, in the charge of my responsibilities, competent and well-qualified brethren in the ministry, for the management of the cure.

‘ The parish is become exceedingly enlarged since my first entrance there, when not more than about two hundred inhabitants could be numbered, and now you are increased I believe to nearly double that number.

‘ I entered into possession full forty years ago, with a purpose of adhering to my cure, as the appointed spot for my humble ministrations in the vineyard of the Lord ; and with this persuasion, and the prospect of continuance, I engaged in the erection of a new church and a parsonage-house, which now stand a witness and memorial of my good will to the place, and of my desire to settle and abide there in the devotion of my service in the ministry. Such, indeed, was my design, but the counsel of the Lord for me was different, and occasioned my removal to another sphere.

‘ Approaching, as I may reasonably suppose, to the close of all earthly associations, and under an inward pressure of reflections which ultimately rest in a heart-felt desire for the spiritual welfare of your souls, I feel constrained to the adoption of a measure which I view as a providential movement on my mind, and which in its accomplishment will bring into my place a pastor permanently appointed to be your minister, and through the divine blessing to stand in the discharge of his sacred office, I pray, for many years of great and spiritual benefit to you and to your children. Another rector will thus shortly enter upon the labours which my resignation will leave open for him ; and most satisfactory to my heart is the assurance given me to cherish,

that he will be found such an one as my best wishes could desire for a place towards which I trust always to entertain a lively interest and regard,—bringing with him a zealous purpose to labour in faith and love, and in dependance on the Lord for a blessing, to promote the kingdom of Jesus Christ in your souls.

‘ In such pleasing hope, I cheerfully resign the living, with deep-felt gratitude also to my heavenly Master, for his merciful preservation of my life, to this opportunity of testifying (by his grace) my desire for the glory of his name in a procedure which contemplates the gain of immortal souls, redeemed by the blood of his cross,—and to which I hope to be allowed to look back with comfort to the latest period of my mortal existence. Blessed and consolatory indeed is the hope which enters into that within the veil, and centres as with the fast hold of an anchor on Christ. May our heavenly Father in his good pleasure, grant to many of you, the efficient grace of the Holy Spirit, to lead you to Jesus to “ wash your robes and make them white in the blood of the Lamb ! ”

‘ Farewell, dear friends—in the words of the apostle “ I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.” Acts xx. 32.

Your sincere well-wisher,

‘ ANDREW CHEAP.’

Knaresborough, March 26, 1841.

It is very congenial with the present tone of feeling, state of mind, and relative circumstances, that our obligations appear diminishing, and that a train is apparently laid for a near consummation of earthly ties, though

always indeed disposed for the "patient waiting for the Lord," which the obedience of faith and love prescribes, looking to the master's hand and gathering his will by the indications which moving providences may suggest. A loosening of our bonds is most sensibly felt, yet the union that still remains is strengthened in Christ by many endearing motives. But tokens of advancing mortality must be discerned, whilst the growing experiences of faith prove to believing souls that in the great conqueror of death and the grave, all things are theirs, "whether life or death, things present or things to come."

When you reflect, dear friends, that one sweet human voice which used to plead the Saviour's grace and mercy is now to us silent, and that he who would still speak as a father in the gospel, is fast approaching the natural period of mortal existence or ability, it must needs strike you that at least it is a time of the end of that dispensation which through such instrumentality has been provided by the Lord of the vineyard; and that there must be an earnest desire in his soul, that an invigorating spring of life should break forth, and flow in rich evidence that the fountain of all grace has visited and commanded the blessing to many souls.

Among you, dear friends, there are those who lament the loss of that beloved mother and sister in Christ, whose memorial has engaged this pen through so many pages; and there are many, who, I know, would lament the further loss of what still remains to them; but such expression must not rest in the mourning of the creature, but rather turn in a settled reflection on the loss sustained by such as have procrastinated in unbelief; defrauding the soul of the benefit designed by the merciful messenger of the Lord. These reflections ought to

be quickening to us all; for *that* "time of the end," so emphatically declared and revealed in the sacred scriptures of truth, is manifestly drawing to its completion, and its *consequences*,—whether it come upon us whilst in the body or after we shall have fallen asleep. May we stand prepared in the whole armour of God, that if the time come upon us whilst capable of passing through the tribulation of the last days, in which many are to be purified, and made white, and *tried*, we may be delivered and found written in the Lamb's book of life; or otherwise, in the very covering of the rock and removing of the mountains, we should prefer to meet destruction rather than behold the face of the Lamb!—for assuredly when the great angel lifteth up his hand and sweareth by Him that liveth for ever and ever that time shall be no more, the judgment will fall upon this guilty world, and none shall be safe but they who have the seal of the living God in their foreheads. That it is quickly and fearfully approaching is strikingly evident. If still in the body may we be found at our post, occupying till he come and ordain for us as he will; not shrinking from the cross, whilst with an humble eye the crown is contemplated in His hand who is All in all.

CHAPTER IX.

TESTIMONY OF HEARERS.

It may not be necessary to take up the subject again, of the exercise of the gift with which my dear sister was endowed, in that peculiar manner in which she laboured to render it useful, as I esteem her own printed letter conclusive on the subject both of her liberty of conscience, and the liberty of the Scriptures. Yet there are some strongly corroborative circumstances which have been forwarded to me from distant quarters, and even from strangers, which bear so immediately on the subject, and are so peculiarly interesting, that I should be sorry to withhold them. Some persons highly prejudiced without knowing her personally,—others knowing her through her printed works,—others loving her sincerely as a christian friend,—others already, though *personally* unknown, yet in intimate correspondence of friendship purely spiritual, subjected to the temptation on the ground of the half-quoted Scripture 1 Tim. ii. 12, one of whom writes, ‘ My questioning was solely on the *Scripture* ground.’ This is altogether the ground taken up, besides, by those who oppose for *opposition* sake, without another care on the ques-

tion. And it is also a very convenient ground on which to stand, for those whose prejudices are *determined* on certain arguments of discipline or expediency. We cannot help these things,—conscience must remain free, as well as the path men will choose in these subjects ; but conscience *ought* to be well informed, and delivered from superstition or error ; on all occasions we *ought* to be able to say, I *trust* I have a *good* conscience. This can only be directed or obtained or proved by the sacred Scriptures, unadulterated and in whole. The Scripture thus fixed upon by the unwariness of accepting a *broken Scripture* instead of a *whole*, and by looking at it in its abstract of a few words, becomes a formidable stumbling-block where it has no right to be laid, its place being assigned by the Holy Spirit in a different path. It is an old device of Satan, as in the case of Eve, practised by the most “subtle of all the beasts of the field which the Lord had made,” beginning by a *question*, “Yea, hath the Lord said?” And when that question is not met by a decidedly correct scriptural answer, as it was not by the tempted, the argument goes on gaining strength by falsehood on the deceived conscience. The other “subtle” device is to misquote the Scriptures, as in the case of the temptation offered to our glorious second Adam, who repelled the insidious shaft by a direct and peremptory scripture. The first desire was to insinuate a *narrow* limit ; the other was to excite to *presumption*,—either case fatal if successful. This is the subtlety, by the use of a *half* Scripture, to pluck the word out of the heart, lest we should *believe*—anything, only to keep us from the advantages of the word of God. It is the same in all cases whenever errors of conscience arise, in much more important matters than that of a woman being suffered to teach. We see it pre-eminently so in

the Roman Catholic system; so that at length the prejudiced mind actually trembles in fear, to read the word of God in its bare and full simplicity, as that which can thoroughly furnish the man of God;—they take the half, or the added to—from the word of men, and forbear through *superstitious* dread to open the blessed page of the *revealed* word of God. It is an affecting case!

Pardon this intrusion of reflections which have fallen through my pen,—by the Lord's permission they may not be without use.

Now to follow the effects on one of those who states,—‘My questioning was solely on *Scripture* ground.’ I give them from a letter addressed by the hearer to a friend at some distance.

‘You desire to enter the meeting with me, and I return by remembrance as I can, to the impressive and affecting scene; but expect *no order* or clearness of description,—markings of proportion and position;—lights and shadows,—here a little and there a little, are all I can present you with.

‘We got a carriage from the Queen, and drove to Knaresborough, a very singular-looking place, built up and down in the clefts of the rock. We stopped at the Dropping Well, a great rock pouring from itself (it is an overhanging cliff,) soft and incessant showers into still waters, and transforming gradually whatever may be placed amidst the waters.

‘The meeting-room is filled with benches having a kind of back to them, the seats across the room, and raised benches at the side, as in the rooms where the Societies meet in London,—as the Prayer-Book and Homily Society, &c.

‘ I think the instrument is a small organ, and very near it was a covered chair rather raised ; windows were in the end and sides of the room.

‘ At seven o’clock Mrs. Stevens placed herself at the instrument and gave out the hymn, reading two lines, as in some chapels, and then singing, and so on. This *voice cannot be described nor yet imagined*, I have tried imagination often on the subject, and will not *attempt description*. But will briefly say, in giving out the hymn it is low, that is, soft, but to me most distinct and sweet in a peculiar strain of sweetness, a tone to which as yet I can find no resemblance in things past. What then is this voice when it rises into energy, varies its expression, bears witness, pauses, pleads ?—but I am anticipating.

‘ The singing of the hymn and accompaniment were unutterably beautiful to me, and you would say, (I am sure of your judgment) angels sing thus.

Thou very Paschal Lamb,
Whose blood for us was shed,
Through whom we out of Egypt came,
Thy ransom’d people lead.

All was full, solemn, sweet, a strain that seemed bound to the heaven of heavens, and would surely penetrate God’s secret place.

‘ All this is needful, therefore it is given ; for ordinary powers, &c., and anything less than the *concentration* of the individual, (if I may so speak,) in *her work*, could not bear out a thing like this.

‘ The subject of exposition was Isaiah xiv. 28—32, that is, to the end. The opening of the subject, referring both to the opposers of the Lord and the people of the Lord, &c., . . . the times of the prophet and our own times, and was powerfully interesting. But

who shall describe the *after-strain* that gradually arose out of this ? The animation of the appeals,—the closeness of the application,—the fulness of the witness,—the upper and nether springs wide open to the thirsty soul,—for the fervent spirit laboured to unfold the whole counsel of God, and *every truth we* recognize, held sound and sure in the Scriptures, had its due measure of attention.

‘ I will give you some of the words spoken, at more leisure, and only refer you now to some Scriptures cited and taken in connection. Psalm cii. 13—18 ; Ezekiel xxxiv. Rev. vii. 9, &c. Look on only these, and imagine the connexion and references they supply. She spoke two hours, rising in power, &c. until the very close, and having only her Bible in her hand.

‘ As matter of *mere interest* no wonder many come to hear. But those to whom I speak of her, answer me that she is a labourer for God, who never rests from her work, (though ever refreshed by it.) I will tell you some of the testimonies I have heard here and there ; so far, a serious expression comes over the countenance when the speaker is asked of these people, and the answer from all who know them is, that they live in their work.’

Let it be remembered the above was written some years past, by a person under the doubt on supposed Scripture grounds, and therefore the *prejudice* was *against* the teaching.

Others have been under the same when going to hear, but who came away convinced of the calling, though not able to reconcile the act with the inconclusive portion of Scripture. Others again have listened *without doubt still doubting*, and though impressed by the mat-

ter and manner, have concluded, 'Nevertheless the Scripture says, I suffer not a woman to teach.'

A gentleman favoured me with the following line of argument adopted by him against an objector.

'I never disguise my own sentiments, though I know some who do, and who always deem it best to be silent, —therefore I enquired,

'Did you attend Mrs. Stevens' meetings?'

'No, I do not approve them, I think them unscriptural, the word of God is plain—"I suffer not a woman to teach." "Let your women keep silence."

'But might not the Apostle be addressing those injunctions against flagrant disorderly proceedings in the church,—against disorderly females,—against one of them he certainly was in 1 Cor. xiv. Can you in any wise make them applicable to a very dissimilar character, and to entirely different proceedings? There must be some similarity or there can be no just application of sound Scripture or Scripture principles. Can anything be more modest or less assuming, more heavenly and devotional, and yet *orderly* than Mrs. S., and her proceedings? and if it were even a doubtful case, I think we should be *very doubtful* in affixing disapprobation on what God has so *remarkably approved* and *wonderfully blessed*,—on whose labour he has so conspicuously set the broad seal of the Spirit's witness. I know that the *end* can never justify the *means*, and we are not to do evil that good may come, and what in its own nature is *wrong*, can never be made *right*: but all this has to be proved in the present case, and you admit that in a *doubtful cause*, the effects or *consequences* are taken in evidence as proof. The cause may be tested by the effect. The tree known by its fruits, &c.

At length we concluded by his saying, 'Well, I see you and I should not greatly differ, except as to the *extent* of the practice; in the *principle* I should agree with you; but only consider if this were drawn out as a precedent, and a lady like Mrs. Stevens were found in every parish, what would follow?'

The above may meet the objections of some minds.

The following account of the feelings of one who was under the 'doubt on *Scripture* ground as supposed.'

'I went to the meeting-room and was fearful of being too late. When I entered and saw the many seats, &c. I was suddenly struck with a sensation of *fear*. "I suffer not a woman to teach," sounded almost audibly in my ears. If this be so, I said, what avails it that she should "speak with the tongue of men and of angels," and that I should hear with approval and delight. Is the mode of teaching forbidden? My soul was shaken to the centre. I looked on my companion, who was surveying the place at ease, but with evident curiosity. I knew she had never heard a female teacher, — Suppose she should apply to me for judgment, not on the individual but on the thing done? I was aware she did not know half that *had been* said or *could* be said for or against it,—but that only harassed me the more.

'An old gentleman already seated bade me take a place, for I stood irresolute where to fix myself. I wished to be seated where I could see and observe the teacher, but where she could not see me. I kept my place almost immoveably from the time I sat down.

'The room began to fill rapidly, and one of the *Society of Friends* sat down before me. The inconvenient form of her bonnet, very large in the front part,

just intercepted my view of the chair destined for the teacher, and I wished she was not there. It is remarkable that this seemingly trivial circumstance, and her presence, tended *to calm my mind*. I was *compelled* to observe that *she was there*, by the filling up of the open space. As I looked on her, I recollected,—here is a class of Christians, sober-minded and orthodox in essential points, readers of Scripture, and in some points quite literal in their interpretation of it,—yet they *allow of female teachers*. I had often read their arguments, but could recal none, except a single paragraph in one book; however, I became composed or comparatively so. The Church of Christ, I said, is not quite agreed as to the degree of liberty given by the gospel dispensations. In some Christian Churches *women do teach*, and more authoritatively than in this place. I had not forgotten that the *case was peculiar*; I believed the gifts and call to be peculiar; but here was my dilemma—The Apostle by the word of God says—“I suffer not a woman to teach.” If then I hear with a doubtful mind, as to the lawfulness of this teaching, am not I already in sin? The speaker, speaking in faith, nothing doubting, is at ease; the hearers in general, hearing in faith, or from mere curiosity, &c., are not in my position. But I *yielding to none* in love of the speaker, and in preparedness of heart to approve, (for I knew her mind and doctrine by her writings before I heard her,) am stricken with this cruel doubt, and may be condemned for hearing in this frame of mind. And if she speaks by the Spirit of God, and I under this cloud cannot now discern the exception to the rule, I may on the other hand be found guilty of opposing the Spirit’s word and work. I was thus very sorely tried and afflicted with inward “*battles of shaking*.” But

this was a peculiar difficulty ; consider that my heart had been drawn out to her by her own *thoughts and words written and printed* ; and then conceive of this painful *self questioning on her speaking in public*.

‘ Her voice in giving out the hymn tuned my soul, and as she sang and the assembly joined in the heavenly harmony, I was raised above my sorrows. The Lord had brought me out of Egypt—had led me by the pillar of fire and of cloud, and might now manifest himself, and feed me with the manna of his love by her dear hand.

‘ She began to read, and then to speak ; and it pleased God that I was wrapped up in the thoughts of her teaching, poured forth from her heart and into mine ; I felt as I listened that this was not an ordinary messenger, and that, if her position were peculiar, *there was a cause*. That night (sleepless) I rose more than once and gave thanks to the Lord for her and for myself. And my self-questioning on the subject of her public teaching, so suddenly excited, now ceased. I was as if in a dream ; vivid indeed was the colouring of the vision, and the figures seemed living, but yet it was *as a dream*.

‘ At the Sunday 2 o’clock meeting,—I was delivered as on Wednesday, into the very mould of what was spoken, but *not oppressed*, as then, by the cruel questioning. At 6 o’clock meeting, again charmed to rest, and with no accompanying fear as I entered it. It was only on the first meeting that I was so shaken and sifted on the subject of teaching in public. When first this question was argued before me, and while I knew her not, except by her printed works, the following scripture used to occur to me continually, and has done often since :—“ But *He* said unto them, Have ye not

heard what David did when he was *hungered*, and those *that were with him*; how he entered into the house of God, and did eat the shew-bread, which *was not lawful* for him to eat, *neither for them* that were with him, **BUT ONLY FOR THE PRIESTS," &c.**

. . . . On my way towards the place, fervently desiring a new heart and a new spirit, yea, to return as a new creature to those I had left, I have told you He did not send me empty away. The Lord grant us to see *each other's face with joy*, either on *this earth*, or in *His heaven*, but **WITH HIM.**'

I do not know that the above needs a comment. It is so completely and so touchingly descriptive of a fine conscience, exact in its self-examination, and ingenuously yielding to the side of self-condemnation, operated upon by a false standard under the semblance of scrupulous integrity to obey the scripture precepts. But it is specially affecting, as connecting with the subject of our liability to this form of temptation when addressed on a point whereon the soul is spiritually interested, and the kind of power with which it works on the mind by *agitation* and *fear*, in a way very unlike the decided or calm remonstrances of the Holy Spirit, carrying conviction with persuasion of heart, and confirming the operating testimony by the *undivided* word of God, and by the comparison of one scripture with another.

The following is an extract from a note written by a lady to her friend in 1826, after having heard my sister's teaching. There could not be the most remote idea that it could ever come under my eye now in 1840. It has been sent to me together with this remark from the hand that supplied it. 'The few lines on her manner of teaching in public, are, in *my* judg-

ment, *justly* and *beautifully* descriptive of her, though so few.' They are these.

'I heard six lectures from Mrs. Stevens; I often wished you could but hear her; her manner is quite peculiar. She comes up (to her room) by invisible steps from her lower school-room, sits down to play and sing the hymn which she gives out, and when done sits in an arm-chair facing her audience, and in the gentlest and sweetest voice seems as if speaking to her friends with energy. Her Monday nights were on the Psalms—the three last of which I came in for. She applied them almost exclusively to the second Advent, particularly the 149th and 150th, proving the 149th would have a fulfilment in Christ's personal reign on earth, and beautifully set forth the blessedness of a life of faith resting in the promises, and waiting the fulfilment of the glorious appearing of Christ, shewing the effect of such a hope in drawing our affections from the perishing vanities of time to the glories of eternity, seeking in all our ways to shew whose we are and whom we serve, proving its sanctifying effect in all our intercourse with the world, and drawing such a glorious picture of a Christian life as I am sure must excite to searchings of heart, and a humbling sense of short-coming. On Thursday her lecture was on Proverbs xxvii. 22. It was a very interesting one. A verse, I am sure, I never thought could have had so much in it; she shewed that the wise and unwise may meet the same trials,—be equally brayed in a mortar, yet that the discipline that refines and purifies the child of God, leaves the fool as he was before, neither awakened nor in any wise amended by it. We could all say, 'That fool am I.' It was a most profitable lecture, and came home to my heart. God grant that it may be a lasting lesson. How apt are

we, I should say, am I, to forget my precious teachings, so much so as to long for a renewal of them.'

This is a valuable testimony for my object, and proves what I have stated of the influence and effect of her speaking upon one who had not been previously acquainted, being a visitor at Harrogate; and it also strongly corroborates the manner in which her words fastened on the mind, and reached the heart of the hearer. Such an one had not heard in vain; she knew how to feel the word of God from the handmaid of the Lord, who prophesied by the Spirit that was poured out upon her.

The same lady in giving her consent, now, that her note might be put into my hands, thus writes,

'You may make what use you please of my letter, but the voice of so obscure an individual will be lost in the concurrent testimony of all who heard her.'

Another little witness from one of her loved nephews, is pleasant to me to afford.

'The Lord sustain you all, and ourselves too, with the blessed realizing assurance that he doeth all things well, even when he taketh away the desire of our eyes, and silences the tuneful voice which has so often held us all fixed in wonder and delight, drinking in the rich instruction which dropped as the dew.'

One of my young relatives when reading to me an author, was arrested by an interesting passage on the various blessings which Christ was MADE unto us—laid down her book saying, 'O how this recalls to my mind aunt Stevens' manner sometimes, when she run through a set of scriptures to corroborate some points—she would lay her Bible on her knees, and then repeat

them rapidly one after another, rising in succession, till I have felt to wonder when they would close, and the blood seemed to creep from my feet to my head, my heart beating whilst she run through them.'

One more and I have done, from a gentleman to a friend, by whom it has since been put into my hand.

'Our family visited Harrogate two summers in succession, and I really enjoyed more than I can tell, the hour occasionally spent in the lecture-room at Knaresborough. The manner of Mrs. Stevens was so sweet, and her addresses were so filled with deep spiritual experience, and were accompanied by such a degree of unction, that I am convinced no one could come away from her lecture without improvement, at least such I found to be the case. And I considered no small part of her excellency,—the facility with which she could adapt her discourses to her hearers, rousing the fashionables who were drawn to her room by curiosity, and to her more select hearers opening the treasures of a mind fraught with deep experience, and glowing with the genial warmth of communion with God.

CHAPTER X.

WITNESS OF HAPPY DEATHS IN FAITH.

AMONG the testimonies to the blessing of the Lord on the labours of my dear sister, by which they were in a very special manner acknowledged, as being in and by him, I am inclined to number the memorials of the slumbering dead. There we may read the witness to the living Spirit, and trace the affecting circumstances which accompanied the unclothing of the soul by the dissolving of the earthly home, in order to this mortality being swallowed up of life.

The following account in one of her letters is particularly interesting, as being the description of the death-bed scene of the father of a family, to whom my sister had been made a sweet messenger of peace, and who were consequently very dear to her spiritual affection.

Such a wonderful display of the free grace of God, communicated to so many members of the same family, ought not to be touched upon, without producing the full testimony to that sovereign mercy. The instance of the *father* of the family may be thus traced out.

He had been from early life a member of the congregation of the chapel of Independents, and had sat under

a very informing and experienced minister, perfectly satisfied with his own fold. And although my sister was the spiritual mother of his three departed daughters, and one son, he was thankful for their happiness, but never thought at all of attending any of her instructions for himself. But it so happened, on the removal to the school-room, from the Vicarage-premises to the hired room, as before related, and it being close in his neighbourhood, that his youngest daughter then living, said to him, 'Father, will you go with me to-night to hear Mrs. Stevens?' He answered, 'Well, jewel, I don't care if I *do*.' He went, and was quite arrested by the teacher; he returned home, acknowledged his surprise, and that his heart had been particularly impressed. 'I have *known* the truth,' he said, 'but I have never before *felt* so strong spiritual application. I will never omit an opportunity of hearing her.' And he never did, until his sickness unto death, a term of about twelve years.*

There was a peculiar attraction of spiritual influence between this aged Christian and my sister, at the times of her lectures. He always seated himself on a bench fronting her, where he could see her without interruption. He has often been observed upon, by others, strangers, as 'The white-headed aged man *so attentive*.'*

* One of the family sends me the following remarks: 'It was most interesting to witness how his heart entered into the subject. He used to say, 'What an unfolding of truth, it is wonderful, I never heard any thing like it, the exposition of the passage was clear and beautiful, but the light thrown upon such numbers of Scriptures introduced astonishes me: what a knowledge she possesses both of Scripture and the heart of man, that makes her applications come so closely home to our own soul's experience.' Such remarks as these generally followed upon his return home when he was seated in his chair.

My sister has often said, she felt as if her every word was carried to his bosom.

When he sickened, she was of course his constant visitor, and many deeply interesting scenes occurred in the lively communion with such a child of God. Under such circumstances therefore it is not surprising, that she records his death with so much feeling, as follows.

‘ My dear *aged friend* of whom I spoke, as calling for such constant visits, *is gone*. I am inclined to sigh as I write it, but it is the sigh of holy delight, with a little of that mixture which the sympathies of nature will give out. The sufferings of his mortal body were great during the last twenty-four hours. Dear man, he had possessed a vigorous tabernacle, and retained every faculty and affection in a *youthful* fervour, and he seemed not aware of what it is to die, until he came to the last moments. But he constantly said to me, ‘ I have no dread of death ; I have only at times a passing anxiety to be kept from every thing that would seem like impatience or complaint, but I commit this to my Lord, I believe there will be strength for the day, and O, I desire, I long to glorify him with my latest breath.’

‘ And so he was privileged to do. No murmur, no impatience distressed him, full of faith before God, and of gratitude to all around, he passed the conflict. I will tell you, beloved friend, *how* in the immediate passage. After having spoken separately to all around his bed, he remained silent some time, when, opening his eyes with a beaming light from them, that expressed his internal triumph, he exclaimed, ‘ Rejoice, rejoice, the conflict’s over, the victory mine, and I’m in heaven ;’

he clasped his hands fervently, and turning to a person at the side of his bed, said, 'Turn me, quick, quick.' This done, he again put his hands together, and with an *indescribable* voice, as if worshipping in the very presence of God, said, 'My Lord, my God,' and with these words ceased to breathe.

'O, it has been a deeply-affecting event to me; he was to me (aged as he was,) like a little babe, so teachable, so lovely, so grateful—yet so informed, so discerning and experienced. Thanks be to the Lord, he rests in peace.

'He is grandfather to the dear young person, of whose departure nearly a year since I wrote to you, as such a triumphant scene. He has three children also in heaven, who died in remarkable fulness of the blessed salvation, *all* having lived to turn twenty years of age, and he has *four precious* daughters living still, dear disciples of Jesus. So the Lord has abounded in grace. These are callings for praise, my beloved friend, and afford encouragement to us, who are following to the welcome passage to our Saviour's arms above. Tenderly they have embraced us, beloved, and borne us up in and through every trial. So will they, in the last, bringing us into the glory which our eyes long to behold.'

The above is strictly corroborated by one of the daughters then surviving, in a letter to an absent sister, with some additions, in which she numbers up the blessings the Lord gave her father in so many Christian friends,—especially of my sister she thus writes: 'Mrs. Stevens has visited my father constantly, whenever she could spare a few minutes, and Oh, I cannot tell you his delight at seeing her. She has been up to see us this afternoon. How gracious is the Lord to us in

giving us so many alleviations to the bitter cup, and inclining the hearts of his people with so much sympathy towards us.' There is also an enlivening and animating mention of the effect the Lord gave to the parting visit of Mr. C. to this dying Christian in the last moments : ' his words seemed in measure to realise to us the blessedness he was about to enter upon, and to make him long yet more ardently to rest for ever on the bosom of Jesus.'

This daughter died a year and half after her father, and we find her happy departure thus described by my sister.

' You will not perhaps remember E— ; she was the youngest of the family, and perhaps a little one when you were here. She is gone home to her Lord ; her departure was wonderfully triumphant. We had sat up with her two nights nearly, expecting her last struggle ; but it was long protracted by him who intended thereby to give demonstration of his faithfulness. About a quarter of an hour before her last sigh, she was visited by one of those marvellous influences which are granted sometimes to dying people, and raised out of the sense of exhaustion which was upon her, she talked and stretched forth her arm as to an object seen by her, but invisible to us. A holy ecstasy seemed to agitate her whole frame, out of which she sunk back into my arms, and after a cold shiver gave up her soul.

' It was an affecting, yet a cheering scene. How blessed are they who so go home to their Lord ! May we, my dear friend, die in like manner.'

Of the two sisters who died before the father, there were full, and of one, very remarkable testimonies of the Lord's grace upon them. There are a few little letters before me now, written by this mother in Israel to

those dear young people of the flock, who from earliest childhood had been matured by her in the Lord among her spiritual family. They are as follow : the five first being to the elder of the two.

MY DEAR J—,

‘ I am very much concerned that you should be so ill, especially as it deprives us of the power of meeting, but I trust there is one with you whose presence will make amends for all. Whilst Jesus Christ is pleased to manifest his compassion to our souls, we are sustained under the greatest trials, and those things which appear to sense the most difficult to endure, are by faith made easy and light. O my dear Jane, may you ever experience this privilege of faith in Christ, and know and rejoice in him as your own. I believe he is about to deliver you from this scene of temptation, and to receive you to himself. The continual weakness under which you suffer, seems the forerunner of your blessed change, and I hope, my love, that you do not shrink back from the prospect, seeing that the Lord himself will be with you through all the dark valley, and soothe your soul with his free promises, strengthening you to rejoice even in the dying pains. Raise up your mind and soul, my love, when you are assailed by unbelieving fears, and remember how he loves with an everlasting love, and cannot forget you in your time of need. A persuasion of his love and compassion to you, will help you to find more liberty in prayer, and greater comfort in your soul, and I trust you will make this use of all your sicknesses, letting them bring you closer to the bosom of the Lord. We shall meet in the heavenly world, my beloved Jane, and there together bless that redeeming love to which we owe all our joy. May we begin even

here below, to sing our Jesus' praise, and to employ our souls in love and wonder. Farewell, may he bless and abide with you. Ever believe me,

'Your most affectionately attached Mother and Friend,
'M. S.'

MY DEAR J—,

'It has been a very long period since we had any of that refreshing communion which is so precious to the saints of Jesus, and which I trust we can each of us lay claim to, through the greatness of his redeeming love. I hope, however, both you and I have experienced abundant evidence of the truth that he will never "leave us nor forsake us," and whatever outward strip-pings may try us by the way, yet we have all things "working together for our good," and leading us to the ripening of our hopes in his kingdom. Perhaps, my beloved girl, it may not be appointed for us to have much more of intercourse on earth, but I trust a re-union in the everlasting world will be granted us, where we shall be freed from the sorrows and sins of this conflicting scene. It might seem very mysterious to us, that the Lord should lengthen out our exercise through so many seasons of sickness, and again of returning health, but no doubt he has merciful intentions herein, thus bringing out our hidden life into manifestation, and reducing our will to his ways. We will not complain, my dear girl, so long as he is with us, and nights and days which might otherwise seem tedious and irksome, will become times of joy and peace, if only the light of his countenance is lifted up, and the testimony of his mercies shed abroad in our hearts. I hope you are not cast down in your mind; long have you waited for your call, and watched for him as they who

wait for the morning, and the nearer he seems to approach, so much the more should your affections, my dearest girl, be ready to urge his appearance, and not only to look for, but also to hasten to his coming. Stir up the lively exercise of that faith which is so honourable to your Lord, and so comforting to you. Having committed the care of your soul to him in the miserable uncertainties of life, be not afraid of trusting him through the vale of death; assuredly the greater our extremity is, so much the larger will be the communications of his grace, and no distress shall ever come upon us without the timely aid of our watchful keeper and friend. It is well for us, that we have such a one for our support, with whom is everlasting strength, so that, though often in ourselves fainting and weary, in him we have renewed vigour and daily supplies of that strength which is perfected in our weakness. Do not, I beseech you, yield to any of those lying suggestions of the enemy, which may shake your confidence in the Lord Jesus. Having evidences (which, blessed be God, you have) of such a change in your heart as quickens you to spiritual things, and has made the Lord Jesus the chief desire of your soul, take the comfort which such a hope is calculated to yield, and notwithstanding all your own unworthiness and vileness, rejoice in that abundant provision which is made for the most helpless in our dear Redeemer. Besides, my dear girl, there are no motives so powerful towards the sanctifying of the heart and life, as the apprehending of the appropriated love of God; for if we can believe that he so loved us, the love of Christ doth then constrain us with reciprocal and devoted affection to walk with him, and to seek his uninterrupted smile. Stay yourself therefore upon the rock of ages, and let

Satan feel that you *know in whom* you have believed, and are persuaded that he is able to keep that which you have committed to him against that day, that blissful day, when all shall behold and admire the wonders of redeeming grace, and Jesus shall be fully known and eternally adored.

‘Farewell, my dear girl: may the God of peace be with you. I shall be glad to have a note from you, and ever am your most affectionate Mother and Friend in Christ.

‘M. S.’

‘MY DEAREST JANE,

‘I wish I had more time to write you a long letter, but it is impossible; but I will, if it please God, by post. This little note is only to tell you how much I love you, and how anxious I am that you may not be parted from me. I feel it a great sorrow to lose you, and shall have much grief in my heart if you are to be taken from our little fold; but blessed be the Lord, that we have always a sweet alleviation in every trouble, by looking to the counsels of the Lord, and believing that it is he who appointeth all our way. Look, then to him, my dear Jane, and be not overwhelmed with present distress: do not distrust the merciful presence of Jesus, wherever you are appointed to be, but call to mind his faithful promise, “I will never leave thee, nor forsake thee:” this is the only support to my own soul, and this I trust will be the sanctified support to you. Write to me, my dear girl, and tell me if it is probable you will go, and when you are to go. I am in the hope that I may see you first, as it wants but three weeks to-day before I shall, by the Lord’s mercy, return to my dear home at K.; but, if it is good for us, I will trust

that you may still remain at K, and that there may be reserved for us some future rich and precious communion with our God and Saviour together. I am earnestly desirous to come back. O may our dear Lord order things so, that nothing may happen to prevent my expected deliverance from this state of banishment from my dear little flock. Be, however, my beloved Jane, more and more weaned from earthly dependencies ; 'tis best to repose our hopes, and seek our riches from that eternal source, which no misery or tribulation can sever us from. We never know so much of the fulness of our blessed Saviour's love, as at such times of extremity, when, all outward comfort failing us, we are driven to seek it the more affectionately in the fountain of life. May our thirstings after this living water daily increase, and O that, being made one heart and soul in this pilgrimage-state of suffering, we may be reunited in the blissful regions, where all tears shall be wiped from our eyes, and endless joy shall tune our harps to Jesus' praise! Pray give my affectionate love to all my dear girls, particularly to H. and tell them I should have wished to have written to them all. God be with you all, and bring us in his good time to meet in heaven above. Believe me ever,

‘ Your most affectionately attached mother
and friend,

‘ M. S.’

‘ I dare say, my dearest Jane, you will think me long in writing, and perhaps be half angry that I send you a note instead of a long letter ; but when I tell you that I am very poorly, and very much fatigued with what I have been obliged to do, I hope you will be satisfied, remembering that you live in my heart, and that with

constant affection I bear you before the throne of grace. May every rich blessing be your's, my dear girl, and my supplications be answered in every sweet witness of the Spirit vouchsafed unto you! I much think upon you, more especially because of the delicate state of your health, which, perhaps, may be the presage of a speedy call to the Society above, and a blissful exchange from a world of tribulation and pain to that of uninterrupted peace, that will be given unto you. I cannot desire your continuance here, 'tis far better to depart and be with Christ; and I remember the words which Jesus spake—"If ye loved me ye would rejoice, because I go to the Father." I, therefore, love you, my dear girl, and would not withhold you from the bosom of him who has loved you, I trust with an everlasting love. Examine well, my beloved Jane, into the foundation upon which you stand; it is expedient and safe for us to be constantly looking to what we rest upon, especially when under the visitations of sickness; for, no doubt, this is the intention of the Lord, and he requires of us by these his dispensations to withdraw our mind from present things, and to enter into a strict scrutiny of our inmost state. I hope, my love, that your examination will ever be attended with increase of joy in that loving Saviour, who hath given you of his Spirit, and that the more you search yourself, so much the more you will have light to perceive the traces of the Holy Spirit's work in you: thus, you will praise the name of your Redeeming God, and with humble confidence be enabled to say, "Into thy hands I commend my spirit!" O sweet is the hope which acquaintance with Jesus sheds abroad in the heart, and far above all other possessions is one smile from him, which is able to make our dark hearts to shine with

heavenly light, and to make the prospect of the passage of death desired and longed for. I praise his name for my blessing in you, and that you have been continually a comfort unto me. May we meet in the kingdom of glory, my dear Jane, and be washed from every sin in the blood of the Lamb. N— tells me you do not go from home. I wished you to go, in the hope that the change of air would be beneficial; but, in other respects, it is better you should abide where you are, the loss of outward means is very sad to the spirit; I am sure I find it so here, where there is nothing around us seemingly but darkness and deadness. Certainly the soul is kept more vigorous and healthy by continual nourishment, and the assembling together of Christ's little flock has peculiar blessings attending it. The Lord grant us, as long as we are pilgrims, to have this plentiful provision granted us, and give us also, my dear girl, increase of spiritual appetite to feed upon Him. Farewell, may the showers of the Holy Ghost come down upon you, my love, with strengthening and comforting influence, and the grace of supplicating prayer rest upon you. Believe me ever

‘Your most affectionate mother and friend,

‘M. S.’

‘MY DEAREST JANE,

‘It is a gratification to myself to comply with your desire for a note, for surely nothing on this side of heaven is so sweet as communion with the redeemed of the Lord; and in your heart, I think it is manifest that the Spirit's blessed work is carrying on with power; indeed, all those things which have been sent to you as messengers from heaven have been of a nature to raise and fix your affections upon eternal

things; and this is one proof of the love of Christ, for his dealings, whatever they are, are sanctified to his own children,—is it not so with you, my love, and can you not rejoicingly agree with David, and say, “It is good for me, that I have been afflicted?” The death of your dear sister following upon the awful scene of the same kind, which you witnessed in the departure of your friend, and the lingering state of health which you daily suffer under these things, have had a blessed voice to you; and, surely, you must be able to rebuke the risings of unbelief, when you consider all that has been done for you. I trust you will rise above all those clouds which so often interrupt your sight of Christ, and remember how strong a foundation you have for confidence in the promise, seeing that it is founded and sealed in the blood of Jesus. There is no point of doctrine, my dear Jane, which we are so slow to receive and rejoice in, as the imputed righteousness of our all-sufficient Redeemer, and it seems as if Satan endeavoured to shake us in this quarter, with the design both of dishonouring the Lord, and of sinking us into dejection; but let him not, my dear girl, prevail against you in this, for you have a powerful shield, which, if placed over you, will succour you in the midst of every distress, and quench every fiery dart of Satan. And O, how blissful the reverse to which we hasten, and how bright the world of glory; where we shall see him, whom we now serve, in all the rich display of his grace, and shall enter for ever upon our rest! I am often surprised that we should count so much, either on the sorrows or the fleeting joys of this world, for we feel them to be passing away with every breath we draw, and must be persuaded that the blessedness of dying in the Lord will make amends for all. Be strong and stedfast, then, my love,

and trust him to accomplish in you all the good pleasure of his will. I fear I cannot see you on Monday, but the week after, please God, I will not disappoint you. Farewell, my dear girl, the blessing of Jesus be with you. I am ever,

‘Your most affectionate mother and friend in Him,
‘M. S.’

To H—.

‘I am greatly concerned, my dear H. about the acceptance of your soul in the presence of Jesus; and being told, that you have experienced another relapse into your sick state, when I began to hope you might again come to me,—I take this way, which still remains to us for intercourse together: I wish, my beloved girl, that the Lord may bless and sanctify every event to our eternal life, and that we, who have so often met together in his name, and are now separated by his will, may, ere long, meet around his throne, and behold his gracious fulness! to this end, my love, I would direct you ever to be pressing, and consider the long visitation which confines you from the means of grace, should be used for serious purposes, and your lamp be daily trimmed and burning. Whensoever our hour of departure shall come, if we are ever so much prepared, it will prove a very awful moment, and the thought that we are entering upon an eternal state, and about to pass our final judgment, should stir us up to serious recollections, and to fervent prayer. I trust, my beloved H. that your soul has received into it that seed, which shall never die, and that, upon examination of yourself you can find the precious tokens of God’s eternal love upon you; but remember that, in our

best state, we are full of misery, and stained with grievous shortcomings, and that we have need of constant watchfulness and earnest application to the blood of Jesus for cleansing and for life. Ah, my dear girl! mighty and powerful are the enemies who are armed against us, and vain will it be for us to expect to overcome them, or to obtain the heavenly prize without great diligence, for the kingdom of Heaven is taken by violence; and, though we are under a blessed covenant of grace, in which we are made free in Christ, yet my love, that very covenant lays us under obligations to industry in our spiritual calling. I hope, therefore, that your retirement from the world is rendered sweet to you by lively communion with the Lord, and that you give time for reading the Scriptures, and for talking of Jesus. May these sweet and heavenly pursuits be so precious to you as to turn you away from all earthly things; and, O may it be the pleasure of our bountiful Lord, abundantly to reveal himself to you ere you are taken away, so that to you to live may be Christ, and to die gain. I hope whenever you are called, that it will be to join the blissful choir above, and to follow those of our dear companions, who, since last year, have been taken to the bosom of Jesus. Pray send me word how you feel your mind affected, and whether you are rejoicing in the evidence of your interest in the Lord. God ever bless you. Believe me ever,

‘Your most affectionate mother in Jesus,

‘M. S.’

Added to these, was a son, of whom there was good hope; he had been early initiated in religious knowledge, and had been a teacher in the Sunday School; but entering into business, the pursuits of the world

drew him aside. When he was seized with his last sickness, my sister visited him frequently, until she herself was taken ill, but, at the very last stage of his illness, when death was fast approaching, she was taken in a sedan chair, wrapped up in a blanket, to see him at his latest moments. His was a death-bed repentance. One of the surviving sisters writes, 'To my Brother T—. I should say Mrs. S— was the means. Well do I remember the day before he died he kissed me, and then begged I would look to the Saviour he had been brought home to learn to love; confessing what a proud sinner he had been, and how mercifully God had dealt with him.'

Closely connected with this family was another interesting child of God, grand-daughter to the father of the family. When quite in her youth, she was on a visit to the other branches at Knaresborough; and accompanying them to the school she became strongly attached to my dear sister. She had never before been attracted to serious reflection on divine truths; and then, perhaps, they were more impressive from the endearing manner of the teacher, than by any known power of the word itself on her heart. After some months' residence and intercourse she returned to her own home.

Events were so ordered that she was married to a gentleman; which event brought her back again to Yorkshire, to settle, as was supposed, in a situation of affluence, but yet at some distance from Knaresborough. An immediate reverse in this flattering hope took place, and by a very remarkable chain of circumstances, a residence was established for them by a connexion in business at Knaresborough. Here she received a new impression, and during an intercourse of two years her heart was increasingly drawn to her who

desired to see her drawn by the Father unto Jesus. A strong interest subsisted between them, and the simplicity and meekness of this young disciple were very remarkable; without entering much into the *depths* of the covenant, she was led to Jesus the fountain of joy and the only salvation. Shortly after this change of situation, she sickened and fell into a state indicating rapid decline. Her father prevailed for his own comfort to be allowed to take her to London in order to put her under the care of his own physician. Her duty to her parent induced her to consent, under the promise that if the medical opinion was unfavourable, she should be brought back to die at Knaresborough. The promise was given and fulfilled, by which she was once more within reach of the friend she so much loved in Jesus. She lingered one month, daily more given to the Lord, but with the same peculiar simplicity which throughout marked her character. She is thus described by the pen of my dear sister in her correspondence with a friend.

‘ We have some very interesting sick persons at present waiting their best release from this wilderness. One especially, a dear young one in the upper class of our society. She has had some remarkable dispensations from her Lord, who has marked her for his own. Last autumn her father, who resides in London, prevailed upon her, for his comfort, to be removed from Knaresborough to London, in order to place her under his favourite physician. She consented for his sake, and on condition that should she grow worse, as she anticipated, he would bring her back, that she might depart by the *water-courses* where she loves to be. Last week she arrived here, brought by slow stages, in a coach, and was put to bed. Our meeting was very

affecting, she rapidly sinks in body and rises in spirit, and apparently a few weeks at most will close her earthly pilgrimage. Her views have been rather obscure, yet she is very simple and child-like, and gradually her consolations are increased, for she beholds the Lamb with growing perception of his sufficiency and beauty. How cheering it is thus to see how, whatever be the age, condition, experience or character, the soul of the regenerated comes in all cases to *Jesus alone* for its rest. In that rest we have *ours* also, my friend, and we shall find him our tried and unchanging sufficiency in life and death !'

One of the true features of a disciple of Jesus was very leading in her. Having found the peaceful joy of faith in Jesus, she desired that *others* should possess the same—and especially that her friend C——, in whose heart she knew a prejudice existed against the exercise of the talents used by my sister, and whom she had often striven to draw to the instructions so blessed to herself; but these efforts were always answered by the declaration that unless she had ocular demonstration of her particular usefulness to some soul, she would not yield her opinion. The Lord graciously allowed her this proof she so demanded, by making her a witness to the last scenes of the departure of this Christian soul; an object for which *she* seemed to *watch*, that the doubt might be removed which stood between her friend's soul and what she believed to be a probable means of her conviction.

When she found her last hours fast approaching, she commissioned another Christian friend who was attending her sick-bed to send a carriage up to our country residence, with a request to my sister to return in it, in order to be with her at her death. She of course

complied, and was not long before she was at her pillow, just after she had taken an affectionate leave of her little girl. She welcomed her with all the love of a child in Jesus, having sent for her friend to be present at their meeting with a mind impressed with a desire to leave an indelible token with her, that this beloved mother in Christ had been a means of saving usefulness to her. She gathered up all her strength, and raising herself from her pillow with an expression of peculiar earnestness threw her wasted arms around her beloved spiritual mother, and exclaimed, 'My dearest Mrs. Stevens, I have you to thank for all this!' and with an expression of delight, testified to all around the blessing her instruction had been to her,—she replied—'To God be all the glory.' She staid with her all the day and following night.

During her pain and spiritual communion, she marked the gradual approaches of death over her body as the mysterious torpor crept on from her feet upwards, frequently putting my sister's hand on the part, inquiring, 'Is this death?' On being answered repeatedly, 'Not yet,' she waited until the cold torpor, reaching the region of the heart, attended with severe agonies, she asked if leeches would not relieve the pain; but on being told it was death, she then repeated the two first verses of the hymn,

'While on the verge of life I stand,'

and greatly suffered, frequently putting the question, 'How long? What's the hour?' until she breathed her last, at a quarter before five, on the 14th of May, 1834.

This young dying saint, zealous in death, had the desire of her soul, and the whole was sealed with the

power of the convincing Spirit on the heart and mind of her friend; who thenceforth sought the footsteps of the little flock, and "walketh" therein.

The following account of the death of a penitent believer, was written by herself to a friend.

' We have had some interesting departures from the fold below since my last—particularly one young woman twenty years of age, who has had a lingering and suffering complaint in the liver for more than two years. She was my scholar from the first of our labour here, and grew up in knowledge and consistency, until at seventeen she became acquainted with a young man who *had* been a scholar, but had turned back to the world. This acquaintance proved a great snare, and occasioned much trouble to herself and to me. He was in better worldly circumstances than herself, very *amiable*, and such an one as engaged her own affections, and met her parent's approbation. But of course his indecision made it a breach of Christian duty in her. Poor girl! her conflicts and wretchedness were many and great. I felt much for her; but it was necessary, if she did not give up his affection, that she must leave us. Nature prevailed, and she married him. Immediately the Lord struck her with sickness; and she never left the house afterwards, excepting as a dying creature to sit in the air, &c.

' The experience of her afflicted soul was very deep and touching. For two years she has been passing through a most interesting experience and fiery furnace; but for the last nine months in a very precious state—broken in heart but triumphant in faith—and perhaps one of the sweetest creatures to visit we have had. I spent the whole afternoon with her the day

previous to her departure. Her converse was like a ripened waiting soul. She spoke at large upon the methods of God towards her—clasping my hand with great fervour all the time. ‘O!’ said she, ‘my heart has been a stubborn one, but Christ has triumphed.’ Composed, smiling, and deeply grounded in the faith, she lay with sparkling eyes and cheerful voice, waiting her call. And being left during the night with her afflicted husband who sat by her, she exhorted, pressed, and urged him; till almost exhausted, she asked him to raise her up in the bed. He attempted it, but she could not put her hands together, as she had been accustomed when lifted.—Her husband did it for her—‘thank you, love,’ said she, ‘do not weep, take your Bible, read there what my confidence is built upon, it will change your tears into praises. Jesus crucified can give you peace—and I am going to an eternal Sabbath, I am going home.’ As she said this, with her hands continuing clasped, she raised them, and cast up her eyes as looking to that home, and her spirit fled without another movement or sigh!

‘Blessed be Christ for this sweet flower—this penitent and washed soul! She was very dear to me in many ways, and I trust is added to the number of re-joining souls. Her husband has long been under returning influences of grace, and since her death has seemed quite decided; and he is now himself apparently upon his death-bed in a rapid decline, and about to join her in the heavenly kingdom.

‘I love to send you these little memorials—they are precious, as speaking Jesus’ praise, and I know are interesting to you; and in such a large vineyard as this, are occurrences frequently presented.

‘Surely it is a great privilege when they are brought

before us, and they increase our debt and responsibility. May we, my beloved friend, advance in proportion to the privileges which are given us !’

Another of her letters gives an account of the death of one who had been a backslider from grace.

‘ I have had my heart affected much by attending the death-bed of a young woman in very interesting circumstances. I thought of you frequently, feeling how much you would have entered into the trials of this poor suffering creature. I found her in deep dejection, and suffering likewise from extreme weakness, and the last stage of a decline—her soul was sunk in deep waters indeed—and sad retrospects and gloomy prospects seemed perpetually to harass and agitate her—more especially, as she observed, because she had known the truth for some years, and yet had not embraced its powerful influence. You may suppose, my beloved friend, that our conversations were long and interesting; every argument, by which her mind should have been led to stay itself upon Jesus, was immediately met with some strong unbelieving objections, and could not but see how miserably Satan may buffet the soul, and what strong reasonings may be produced in behalf of his sad service,—she seemed industrious to seal her own misery—and after many interviews she said at length with a heavy sigh—‘ Ah, but then I feel a backslider !’ Well, said I, listen to the voice of mercy—“ I will heal thy backslidings, and love thee freely ;”—she seemed to rest upon the words with some illumination of heart which beamed in her face; but presently turned from the opening comfort, saying—‘ I felt something like a gleam of joy—but then that will leave me soon again—’tis but excited feeling—I shall soon sink back into my former

state.' O, said I, remember he hath said, "I will never leave thee, nor forsake thee!" This seemed to be the powerful application of God's compassions, and she experienced the faithfulness of the Lord to his promise. Her last words, with an illuminated face that shewed that she experienced much of their sweetness, were, "He will never leave me!" I trust she is now drinking from the bosom of Jesus the fruition of these expectations, and makes one more of that blissful company of spirits who see him face to face! Truly, my beloved friend, I find my soul pressing with increased vehemence after these scenes, the more I witness of the dying moments of others; and I could join with the spirits underneath the altar, who cry out with desire for their own perfection and God's established glory, "O Lord, how long?" Yet transporting is the assurance, that he will come, and ere long will fill the whole triumphant church with victory and bliss! Let us, in the mean while, hold on our way, and endeavour that our last works may be more than our first. I feel the exhortation to the church in Rev. iii. 19. very useful to myself;—"be zealous." O my friend, let us give all diligence in the pursuit of this eternal hope, and whilst we simply repose ourselves upon the fulness of everlasting grace, be willing and prompt to spend and be spent for our Lord.'

Again she wrote to a friend on the death of a young saint.

'We have likewise had some affecting visitations from the Lord, in the dying scenes of some that have been called from the flock below to saints above, particularly two; one of a young woman at the age of

twenty, who had suffered in a lingering decline for two years, yet sometimes could get out in fine weather for the refreshment of little meetings.

‘For the last half year she was wholly confined, and passed through an experience deep and interesting; many times in deep waters, but most generally carried in the bosom of covenant love. She had the comfort of many in her own family, from whom she could receive the solace of heavenly communion.

‘The last scenes of this sweet girl were most supporting to the faith of all who beheld her. I had been much with her during that day, but at eight in the evening she sent for me, saying, she thought her last moments rapidly approached. As soon as my engagements in the school ended, I went up to the house; and entering the room, found the family round the bed, expecting the solemn moment with much affliction, yet with a holy composedness peculiarly the attendant upon faith in our Lord. She stretched out her hand to me and pressed mine with a sweet smile passing over her face, and drawing me to her, said, ‘O tell me, do you think it will be long.’ I said, apparently she would not be here beyond the night. “I thank the Lord,” she said, “may he come quickly.” She was not able to speak much, her cough was troublesome and her body in pain. But the inner man was full of triumph, which she evidenced by little expressions breaking from her lips, and smiles playing over her countenance. Sometimes she entreated every tear to be dry, and called upon all that loved her to rejoice. Once when her eldest sister, in an emotion of natural feeling, said, ‘O Esther, how shall I part with you,’ (she had been her particular nurse and friend in all her sickness;) she looked at her disquieted, and turning her head on the

pillow, said, 'Oh, B. would you interrupt my joys by presenting such thoughts to me now?' About ten o'clock, Maria came to see if I intended to stay all night, and she came up into the room. The bed was darkened by the curtains, as Esther felt the light of the candles painful to her eyes. She asked Maria to come close up to the bed; she took her hand, and tried to look at her, but said, 'I cannot see you, love, it is dark, but,'—here she paused, and with a sigh and voice of rapture repeated again, '*but* I shall see you in daylight for ever.' It is impossible to express the tone of voice and manner in which this was expressed, but it fully denoted how full of the glory of heaven her anticipations were. She continued in this state till six in the morning, when she sweetly breathed her last, and slept in the Lord.

'She was attended to the grave, borne by our young people in white, and preceded by thirty young girls as singers, in white, singing most sweetly the hymn—

'Why do we mourn departing friends,
And shake at death's alarms;
'Tis but the voice that Jesus sends,
To call them to his arms.'

Death of a young man, temptation, and triumph.

'The other instance I alluded to was, of a young man who possessed a most peaceful state of mind during the whole of his suffering illness, little interrupted by any seasons of darkness. He gave every best evidence of the truth of his conversion. But it pleased the Lord to vary his dispensations in his case. Some of our young men sat up with him the night of his departure, reading, praying, and conversing with him. He seemed to

be composed and happy,—when suddenly they observed him greatly agitated, his countenance discomposed, and apparently some violent conflict passing within, sometimes breaking out into expressions, as if talking with an invisible object—the conflict increased to a dreadful excess—and at length with a shriek of agony he called out, ‘Oh, he has undone me! he has undone me!’ The young men were greatly distressed, exhorted him to be composed, and talked of his faithful Saviour—gradually the violence of the agitation subsided, and soon they heard him breathe out these expressions—‘O Saviour, I thought he had prevailed.’ ‘O Jesus, I doubted thee for a moment.’ ‘But thy blood cannot fail—thy blood can wash out sin; yes, that sin of doubting thee.’ ‘Sweetest Jesus! I know thou art mine, I know I am thine!’ In this strain he continued talking with his God during much of the night, seeming insensible of the presence of others. He was released as the morning rose, and just before his departure, said shortly, that he had suffered a dreadful battle with the enemy—but it was the last—Christ his tender shepherd had conquered for him.

‘I mention these things, my beloved friend, because I know they are interesting to your heart, and also that we may together observe upon the various ways of our Lord, and see how, in all his ways he glorifies himself, and forgets not the time of need to which his own are exposed.’

On another occasion she writes the following—the sudden death of two in an unbelieving state, and of two others in the faith:

‘It has been a time of much death, and many have been cut off in the most sudden manner.

‘ Four young people are gone who were of our flock ; two of them awful monuments of the Lord’s judgment ; one of them at least was a sad backslider, living in sin ; she died in a few weeks after her attack—the other sadly insensible ! But two of them, I trust, are now with Jesus.

‘ You went with me to see a girl, perhaps you may remember, who was ill in a liver complaint. She suffered much in body, and a week previous to her death, had her hopes clouded, and was much assailed by Satan. But the Lord left her not, neither did he suffer his people to be discouraged in her case. The cloud was removed—and the day before she fell asleep, she sung that sweet hymn,

‘ Jesus, refuge of my soul,’ &c.

Her conflict in the dying hour was very great—and whilst her friends stood weeping round her, much distressed at the greatness of her sufferings, she said, ‘ O, why do you sorrow for me, you should rather be rejoicing on my account. I am near my home, and I know that Jesus has blotted out all my sins, and that I am going to him.’

‘ Thus did our Jesus triumph in her over the last enemy, and guide her through the valley which was only the *shadow* of death.

‘ My other dear girl had also much suffering of body, but a recollected and believing mind. She received the Sacrament in the morning, and sent for every one she knew, that she might speak to them, desiring also that all should join with her in prayer. She was speechless some time before she left the body, but previous to this exclaimed, “ Now I am going to drink the new wine in my Father’s kingdom,” and taking her mother’s hand,

she said, 'Farewell, mother, now all is over (of mortal suffering I suppose she meant) but she could say no more, but with a smile laid her head upon her pillow, and soon after was taken home.

'One of them was nineteen, the other sixteen: "Blessed are the dead which die in the Lord."

Next we give an Address to a Friend, containing an account of the unclouded life and death of a faithful young disciple.

'MY VERY BELOVED FRIEND,

'At length I am constrained to do what I have been reluctant to—that is, to send you but a few lines out of a full heart. Your words press upon my ear, and upon my affection, bidding me be content when I am limited in time, *thus* to convey tidings of our state. Sweet is the remembrance of the few hours we were in association here, and dear the thought that we have thus been blest by our Living Head with clearer consciousness of our union in Him. I bless Him for this exertion on your part, my dear friend, and for the grace on His, and I trust we have been mutually refreshed. I thank Him too for being your pillar and cloud in your return to those beloved ones, who so affectionately spared you from their presence, committing you to His. The Lord accept our rising tributes, and make them sevenfold more in number and in love.

'After your departure, our sweet young teacher who overlooked Maria's Stonefall School was taken ill just three weeks since, and we yesterday committed her body to the ground, Oh, it has been an affecting scene in all its accompaniments. Ripe for her change, and

with an unclouded vision during the whole of her rapid sickness, she manifested to all the power of our blissful privileges in Christ, and never was there a sweeter savour left by saint. She was but nineteen, yet mature in faith. It has been an affecting period to us all.

‘ She was walking with us, and a little party of young people the Thursday evening before her first seizure, and we sung an anthem together in the garden. Those sweet companions were her bearers yesterday to the grave; greatly affected, but rejoicing for her. The dear girl lingered three days, apparently *every moment* in the act of giving up her soul, earnestly pressing to its rest, and emphatically saying, as she was closing her eyes—

‘ Spread thy wings, my soul, and fly,
Up to yonder world of joy.’

‘ There she now rests! Soon, at least so soon as our Lord may ordain, may we follow the glorious ascent, and be with our beloved. Farewell, dear friend.

‘ M. S.’

Testimony of the faith and happy death of the infant little Annie.

I cannot refrain from adding the account given by my dear sister, of the grace and state of ‘ Little Annie,’ to corroborate the truth of the Memoir published by me in the Christian Lady’s Magazine for August and September 1835, pp. 135 and 258. See also page 402, to confirm that testimony to the sovereign grace of our God, who can impress his spirit where and when he pleaseth.

‘ We have had a very interesting testimony of these words, “ Out of the mouths of babes and suck-

lings he has ordained strength." A little child aged three years, the daughter of two dear young people of ours, was called away last week, and is now numbered with the blest on high. She had been a sort of *wonder*, both in beauty of body, and of mind; from earliest existence, seeming to be sanctified by the Holy Ghost; ere she could speak, her little hands were perpetually raised as if in prayer. She came as soon as she could be brought, to the little meetings of such lambs, and sat and listened with eager attention. At home she used to dance on the knee, and clap her hands when her father took down the Bible to read, and when she could walk and speak, would follow him to his room every morning and say, 'Kneel down, Father, and pray.' Of course he did so, and she knelt quietly by his side. Her spirit never seemed to be moved; mild, loving, and obedient, she did not seem disposed to disquietude in herself, or to give it to others. She sickened about half a year since, and passed through much suffering; it being consumption and dreadful difficulty of breathing; the same prayerful spirit remained with her, and no complaints were heard. When she had been bled with leeches, and a large blister put over her chest, her mother on having to take it off, rather shrunk back, and said to her husband, 'John, I wish you would do it. I feel so to dislike giving her the pain.' He looked reluctant, and the little creature immediately took hold of it, and pulling it off, held it out and said, 'There, mother,' sweetly smiling. She would be left by herself awake when laid down, and say to her mother, 'There, go, I do not want to be watched,' she seemed to feel in communion with her invisible friend. A day before her departure, Maria went into her room, (she had a great love for Maria,) and when she saw her, she put out her

arm to be taken on her knee, and looking into her face, said, 'I am going home to Jesus Christ.' These are but *few* of the many substantial proofs of her regeneration, and of her simplicity of love, dear lovely flower! her beatified spirit seemed to smile visibly through her beautiful face, and Jesus seemed herein to have delighted to shew what he could do. These are blissful tokens of those truths which are our bliss, and when we are privileged to witness them, we have reason to rejoice. Surely we should be almost slow to credit all that this child has evinced, had we not beheld it ourselves. But why should we hesitate in believing *wonders*, when these are wrought by Jehovah, and when they accord with the revelation which he has given of himself. May we *believe* and *work*, seeing how he can and will bless the testimony of Jesus.'

Most of the interesting deaths recorded in my little book of Tracts, entitled 'Memory's Records, or Short Narratives from Real Life,' were the ripened fruits of the same greatly blessed labourer in Christ's little flock.

CHAPTER XI.

METHOD OF TEACHING.

ON her method of teaching I received the following account, in answer to my request from one of her privileged young men, who had been remarkable for the clearness and correctness with which he recapitulated the subjects when called upon by her.

‘ As to my own repetition of the heads of the subject, I attribute it not so much to any power of memory, as to an acquaintance with the process of her mind, and the method of her arrangement. Not that she communicated to me personally and privately, as many supposed, the heads of her subject or their arrangement; but my own mind and spirit, I trust, were carried along with her in deepest interest and delight; and I thus entered into the regular order in which she proceeded distinctly from one head to another. There was great method and distinct arrangement in treating her subject. She generally occupied about an hour in delivering it.

It was my blessed and unspeakable privilege to be intimately associated with her in almost daily intercourse in various important objects and pursuits, for

which I have abundant reason to praise my God for ever and ever.

‘ One remark I will make with respect to her speaking, which I assert from mature and long experience and a settled judgment, that I certainly never heard any thing like it,—none who could in my estimation be compared with the beloved friend and guide of my youth; such chaste and elegant eloquence, such sweet and flowing strains as bare the soul away in holy influence ;—Her ‘ theme divine,’ impressed with a voice whose every sound was melody, and a mind-illuminated face : such, I repeat, I never heard, nor again expect to hear on earth.’

For her method in teaching the classes, I direct attention to her own heads of subjects, as drawn out by herself *previously*. They form a very interesting series of instruction and representation of her deep thinking and diligent searching ; her order and peculiar happy mode of helping her young people to think, and discriminate, and comprehend the Scriptures.

The following is a paper of heads for the class of YOUNG WOMEN :—as hints to lead to the connection of the subjects.

KING.

Prove that Christ is King.—Psalm ii. 6 ; xxiv. 8.

Shew what is his Throne.—Jer. xvii. 12 ; Job ; Rev. iv. 2. Zech. vi. 13 ; Luke xvii. 21 : Isaiah lvii. 15.

Shew what is his Crown.—Psalm cxxxii. 18 ; Heb. ii. 9 ; Zech. ix. 16 ; Isaiah xlii. 3 ; Lev. viii. 9.

Prove that he will Reign for Ever.—Isaiah xxxii. 1 ; Jer. x. 10 ; Dan. ii. 44 ; 1 Tim. i. 17 ; Zech. xiv. 9 ; Heb. i. 7, 8.

USE.

We should strive to know that we are Christ's subjects.—Psalm ii. 6; cx. 3, being the triumph, conquest, and glory of our king; Isaiah lxii. 3; liii. 12; Zeph. iii. 17; Cant. i. 12.

We should be joyful in our King; Cant. i. 4; ii. 16; assurance; hold him, Cant. vii. 5; able, Isaiah xxxiii. 22; covenant, Rev. iv. 3.

We should look forward to his Reign on Earth and in Heaven.—Cant. iii. 11; Isaiah xxxiii. 17—with Eph. v. 26.

N.B. The heads and texts given out to and noted down by them, they brought back with additional proof-texts of their own, and remarks.

The following are heads given out to the YOUNG MEN, which they noted down from her mouth, and brought back the next week *with their own proof-texts* annexed:—

CHRIST, A LORD.

Christ is a universal Lord by the eternal purpose of the covenant of grace, being thereby—

1. Lord of all the Earth—Lord of Angels—Lord of Devils—Lord of Sinners—Lord of Saints.
2. This Headship of Christ will be established for ever.
3. It is acknowledged here on Earth by his People.
4. It ensures all that is good to them.

1. We search the Scriptures to Discover his Greatness. 2. And desire to see him crowned Universal Lord.

THE BLOOD OF SPRINKLING.

1. We are taught in the Scriptures that faith must not only credit God's revelation, but lay hold upon what is revealed.—Heb. iv. 1, 2.

2. The blood of Christ the Lamb must be *sprinkled* according to various typical representations.—Heb. ix. 21.

3. The blood so applied gives peace as well as security.—Heb. xii. 24; 1 John i. 7.

4. They who are inwardly sprinkled are required to confess the blood as upon door-posts, &c.—Rom. x. 9.

IMPROVEMENT.

1. We should have no confidence, peace, or hope, in what we do not discover the blood of Jesus upon.—Gal. vi. 14.

2. We should be fearless of every evil whilst assured we have this blood.—Rom. iii. 25; v. 9; Eph. i. 7.

For Monday Feb. 12, and for March 5.

THE HIGH PRIEST'S ROBE.—EXOD. XXVIII. 31—35.

1. Christ is in Himself righteousness.—Psalm l. 2; xvi. 10.

2. He is so for his people.—Isa. xlv. 24, 25; 2 Cor. v. 21; Jer. xxiii. 6.

3. This righteousness is unbroken, or like the robe unrent.—1 Peter ii. 22.

4. The righteousness of Christ is carried by Him into heaven for his people.—Psalm xlvii. 5—7; xxiv. 7—10; Heb. x. 9—12.

And will be displayed when he returns.—Heb. ix. 28; Rev. xv. 3; 2 Thess. i.; John xiv. 3.

IMPROVEMENT.

1. The doctrine is consolatory and sweet, and should be *tasted*.—Rom. x. 4; Phil. iii. 7, 8; Psalm xxxiv. 8; Exod. xvi. 31; Numb. xi. 8.

2. The *sound* should be *received*.—Psalm lxxxix. 15; Job xxxiv. 3; Numb. x. 7; Rev.; Gal. iii. 22—24.

The blessing should be *appropriated* in all its *justifying* and *heavenly* character.—Cant. ii. 3; Heb. vi. 1—3; Gal. ii. 16—20; Rom. vi. 12; Rev. ii. 17; Rom. viii. 1; Psalm cxix. 103.

The above will shew how she prepared and arranged

her subjects for her open meetings, for which she always apportioned a certain part of her time, after having prayed for the illumination of the Holy Spirit; accompanying her research with a prayerful dependance on the Lord, to be directed and helped in her object. It was easy to her to take up a chapter, and expound it clearly and practically without such previous study, when she was called upon to do so; but she never allowed herself to adventure upon such a step when not necessary, esteeming the word of God too sacred a trust to be lightly handled. Her expositions, therefore, savoured of the impression she received, and were full of unction and spiritual matter; and the Lord in a very remarkable degree, testified to his own imparted gift by the abounding blessing she was permitted through him to diffuse. Many of her subjects have been embodied in her printed works, though with variation. Her practice was to read over these heads an hour before she went to her school, and then to pray, a time when she specially bore the interests of the flock and individuals on her heart before the Lord; and *from her knees*, if possible, to take her place for delivering her subject. The next day, if she designed to make a further use of it, she recalled her teaching, and committed it to paper from recollection.

These heads, for a long time, she entered in manuscript books, and lately she put them down on any spare pieces of writing paper which she always took care of for such purposes: we possess vast quantities of these very valuable mementos of our dear departed one; they are very precious aids to the study of the different portions, by which we are able to retrace the operations of her heavenly mind.

These would form an interesting volume or volumes,

and would be specially useful for family instructions, and as aids to the searching and researching of the sacred volume, through the rich combinations of Scripture her well-stored mind elicited, always holding forth the steady light of Him, who is the Light and Life.

Some of the flock having taken memorandums of the course of Scriptures expounded by my dear sister, I have thought it would be an interesting exhibition to others of the steady diligence with which she laboured, and carried her hearers through the sacred scriptures. The earliest I find preserved is in the year 1813.

<i>On Sunday Noon.</i>		1839. Kings of Israel.
1818 to 1821. Solomon's Song.		
1821. Corinthians.	<i>Week Day Evening.</i>	
1823. Ephesians.		
1824. Thessalonians.	1813. Titles of Christ.	
1825. James and Parables.	1815. Doctrines.	
1831. Sacrament of Lord's Supper.	1816. Nature and Grace.	
1832. Church Liturgy.	1817. Attributes of God.	
1835. Journeyings of the children of Israel.	Emblems of the Word of God.	
1836. xiith chapter of Romans.	Titles of Satan.	
1839. 1 Peter i. 1.	1819. Tabernacle Sacrifices.	
	1821. Titles of the Holy Ghost.	
	1822. Titles of the Church.	
<i>On Sunday Evenings.</i>		1824. Hebrews.
1814 to 1823. Scripture characters.	1825. The Thirty-nine Church Articles.	
1825. Proverbs.	1826. Psalms,—(Suspended 1827 October.)	
1828. Miracles.	1829. Psalms.	
1832. Revelation.	1830. Sympathies of Jesus.	
1834. Scripture characters.	1831. The Lord's Prayer.	
1836. Three chapters in Revelation.	1832. Progressive Experience of the Heart.	
1837. Old Testament characters.	1833 to 1836. Isaiah.	
1838. Kings of Judah.		

1837. Detached subjects. *Tuesday Evening.*
1839. Part of Acts ii. and some passages in Revelation. 1822. Pilgrim's Progress.
1824. Romans.

On the fair-days, when many old scholars came from distant parts, having a holiday allowed, which they preferred to spend with their teacher; at one period Visions of Ezekiel.

This was a very useful and valued privilege, affording a refuge in the schools for those who desired to escape the wickedness, bustle, and folly of the town during the fair. These occurred many times in the year.

CHAPTER XII.

PRINTED WORKS.

DEVOTIONAL COMMENTS—ENGLAND'S PLEDGE, OR RELIGION OF THE REFORMATION.—NATURE AND GRACE.—COURSE OF PRAYER.—THE SYMPATHIES OF JESUS.—EXPOSITION OF THE LORD'S PRAYER.—EXPERIENCE OF THE HEART.—SCRIPTURE DOCTRINES.—CHURCH CATECHISM CATECHETICALLY ILLUSTRATED.

HER doctrinal views are fully displayed in her printed works, as they ever were in her public speaking and private instructions, and also in her letters in a manner more succinct, containing direct answers to certain questions proposed to her. Her mind entered into the deep things of the word, and she scrupled not to *declare* the *whole* counsel of God. She was firmly attached to the Church of England in its order and worship, esteeming it in its articles most accordant with the plan of the Holy Scriptures, which throw open *all* the doctrines with plainness, without sophistry, and without partiality to one above another, giving no undue prominence to any, withholding none addressed for general acceptance, and leaving them to be compared with sacred scripture.

Her own illustrations of these details are very clear and very decided ; her exposition of them being grounded on the support and foundation of Scripture. In

1823 she commenced her work of Devotional Comments, a period in which, by reference to the arranged account of her expositions, we shall see how fully she was engaged in her habitual exercises among the flock. I find her thus alluding to the undertaking in a letter to a dear and confidential friend :—

‘ Possibly you will have heard that I am engaged in an undertaking at present which has greatly increased my labour and need of application. I have long been pressed to begin a publication embracing some of the subjects upon which I have been occupied in teaching, but this I have abidingly declined on account of the continual obligation to present labour in the flock, which seemed to swallow up every hour of the day. It has, however, appeared to me during the last half year, from some corresponding circumstances of a very providential nature, that I was called to this work, and more especially as some friends represented the existing need of a work that would address itself to the capacities of an assembled family in domestic worship, and which might be habitually used in private exercises. I have therefore entered upon the undertaking, and my first number is now launched upon the world. Should the Lord be pleased to prosper it, my grateful heart shall offer him the tribute of praise, for in that case it may administer to the souls of my fellow-pilgrims some little refreshment by the way ; and, should it do more eventually than cover the expenses, &c., it will help me a little more to promote the dear interests of Jesus in our precious little flock ; but all these considerations are resolved into the will of the Lord, upon whom if any have reason to trust, surely I have in greatest measure !’

· In another letter she writes thus—‘ It is almost unne-

cessary for me to say, as respects my present work, that my soul is much engaged in realized nearness with the Lord and a conscious dependance upon Him, which I find profitable to my own soul; and I ask your prayers that I may continue to repose upon that same arm and bosom which has been in so many trials my sure support.'

Her prayers have been answered in a very remarkable degree to many souls, and though it was an arduous undertaking, and extended a greater length than she expected, with inconveniences which her inexperience had not anticipated, she persevered in the accomplishment to complete twenty octavo volumes, embracing the series and application of the sacred scriptures from Genesis to Revelation. The labour and anxiety have been amply repaid by the rich return of the mercy of the Lord, in rendering it peculiarly suited to private devotion and the instruction of inquiring souls, and the aid it has afforded to others in selecting for themselves such subjects as were suited to their own adoption for use to others.

The numerous testimonies she has received of the blessings attending its use, have been the cause of many a thanksgiving from her heart, and of humble acknowledgment of the mercy vouchsafed. Not a few individuals, wholly unknown to her, have written to acquaint her with the special blessing they have found in perusing and praying over the several portions. They have helped many to a clearer understanding of the word, have confirmed them in their love of the Scripture, and have led many to attempt the first steps in the footsteps of the flock; and many have been comforted under sorrows and trials by being taught the over-ruling of all evil for good to them that love God and wait on Him. Her

principal design in the work was to assist families in their morning and evening devotion, by arranging the Scriptures in small connected portions, accompanied by a simple succinct recital of the chief heads of history, or example, or doctrine, as they occur in the order of the chapter,—then a short spiritual comment on the subject, followed by an application, and closed by a prayer on the same;—thus affording opportunity for a larger or shorter time of family attention according to circumstances, by either reading the whole at one period, or dividing them into two parts, for morning and evening; but she found them to prove equally useful for the private study of individuals, in which mode they have been more especially blessed.

Such a work as this, with all its spiritual research, would have been to many an all-engrossing undertaking, and have occupied almost a life; but with her usual energy she performed it without in the least diminishing her other labour. It is a remarkable fact, which will serve to illustrate the peculiar power of her mind, perhaps more than anything I could adduce, that she throughout maintained the rule she had established when she commenced the work, to give three hours on her appointed days to write one subject, and that in the whole progress of the work she scarcely varied a minute, writing with the rapidity of thought two folio sheets in very small hand and close lines of clear, connected and pointed spiritual matter, without a previous copy, and so clean that in the whole there would not be a blot or erasure of a word,—her language naturally flowing in a diction rather peculiar to herself, and restrained in its usual eloquence, perhaps for the object of plainness, but always appropriate to her subject; and when finished the same sheets were passed to the printer for

the press. She could not spare time for revision ; and as she always sat down to her desk after a previous preparation of prayer, and selection of corresponding texts, she with a decision and trust in the Lord for which in all she was so remarkable, considered each portion of her work accomplished, under grace ; and dismissed it without further anxiety than to ask a blessing.

I have frequently seen her, when interrupted in the midst of her employment by some question or necessary application to her, lay down her pen for the moment, listen to the question, give her answer or counsel distinctly, with a countenance all the time filled with her subject, and her mind retaining her chain of thought, in readiness to take the pen immediately that the interruption ceased, and proceed with quickened speed to make up the moments lost ; nor did she betray any impatient or peevish temper at the interruption, but courteously suffered it, waiting until she could resume her subject. She completed this work in 1832 : during which engagement she published in 1826, ' England's pledge, or the Religion of the Reformation.' This is a close consideration of the thirty-nine Articles of the Church of England, which she justly estimated as the pledge of our Protestant Church. It was produced by its having been taken up by her for the particular purpose of informing a select matured class of young men, and others, on the principle of the Protestant separation from the church of Rome, and to make them acquainted with the true principles and bond of the church to which they belonged. They are represented precisely as she delivered them, or as near as her memory would serve to retrace her extempore teaching the next morning when she wrote them down for the press. The

texts of Scripture introduced are what she arranged for the class to commit to memory, and to be ready to repeat to her during the lecture when she referred to them, with any others themselves might propose for corroboration; summing up the several divisions of the subjects by the texts in succession in the catechetical form. A true Protestant herself, she saw with watchful eye the insidious attempts of Popery, and the unguarded unsuspecting state of many, herself conscious of the undermining plots which were forming, and perseveringly followed, to overturn or overcome the Protestant religion of this land. Her book was designed to sound the alarm, and to rouse the Protestant community to *attention*, by reminding them of the fundamental and scriptural Articles which formed the basis of their Protestant principles, and from which they could not shrink without dereliction from their duty to the church to which they professedly belonged, and betraying the dearest interests of the soul into the hands of popish bigotry and unenlightened superstition. This work was also very useful in several particular instances. And the advances which Popery has made since that period, (1826) prove that the notice thus conveyed, as from one of those who watched, was not without occasion. She saw it, and thus expressed herself in the conclusion of the preface.

‘ May an abundant measure of the Spirit from heaven rest upon the Church, and rouse her to her duty and privilege! And may members of the establishment *know*, what they profess to believe, and stand firm in that “ faith which was once delivered to the saints.” ’

In 1827, she published a volume entitled ‘ Nature and Grace,’ or a delineation ‘ of the various dispositions of the natural man contrasted with the opposite charac-

ter of the renewed mind.' The title explains the object of the work. It forms a useful and experimental series of subjects, assisting the inquiring mind to form a judgment of the dispositions of the heart, to detect the sin of nature, and thankfully to seek and accept the regeneration of grace. It was, like the other work, resulting from a course of extempore teaching, which the next day by memory was prepared for the press.

The same year, 1827, having been frequently requested to publish a volume of the prayers contained in the 'Devotional Comments,' which she did not see quite advisable to do; she yielded to a desire for a small volume for family use, and published a 'Course of Prayers on subjects from the Old and New Testaments adapted to family worship.' It embraces a variety of subjects from the Old Testament; such as the Brazen Serpent, the Passover, the Scape-goat, for the morning; with a corresponding portion to each, from the New Testament, for the evening,—for one month. It is in the second edition.

In 1830, the views which had been promulgated on the human nature of Christ, and of its sympathy with our corrupted nature, called her faithful mind out to speak its fulness, to guard our flock from the plausible arguments which were advanced on so important a point as touched upon the perfect holiness of our Saviour's nature. The title of this little book, is, 'The sympathies of Jesus.'

A series of instruction to the flock, on the Lord's Prayer, also gave rise to another small volume, 1831, in the same manner as those of the 'Articles,' and 'Nature and Grace.'

Also another small volume, in 1832, with the title, 'The Progressive experience of the heart.'

In 1836 she published by subscription the little work entitled 'Scripture Doctrines illustrated,' consecrated to the service mentioned in the body of the Memoir, p. 148.

And in 1838, her last printed work, entitled, 'The Church Catechism catechetically Illustrated,' for the use of her advancing schools, from which in her latest occupation among them she instructed her senior classes. She had printed several smaller Catechisms for junior classes long before, and one particularly of an easy familiar description, for the use of our first schools in Knarborough; and which has passed through several editions, for ourselves, and in other places where it has been liked and used.

The effect of her speaking has been before noticed: I advert to the subject again with the view of remarking upon that of her writing. In neither case did she attempt excitement, nor desire to arouse the attention by any laboured artifice of language. In her writing especially, she purposely restrained herself to plain phraseology. She was particularly called to this attention by a judicious friend and divine, who after reading the first number of the 'Comments,' said, 'I am jealous of the language.' A calm serene and grave entrance on her subject raises no particular expectation—with a mind possessed of its importance, and the powers of its application being clearly apprehended for the purpose she preconceived, she pursues her subject till it gradually rises, steals upon the mind of the reader, and moves upon the heart, fastening conviction as it flows. And much as belonged to the attraction of her manner and countenance, yet that the effect of her subject *alone*, was very peculiar may be understood, when it is described as reaching hearers who were in another and dis-

tant room beneath the school, where only the heart could be reached through the channel of the ear. It is undeniable, that the Spirit of the Lord was with her !

The letter which will be subjoined has attracted my attention, whilst engaged in distributing others of my dear sister's correspondence in order to be presented hereafter to your notice in completion of your affectionate desires. It was addressed to a dear child of God whom she held in grateful love and very solicitous esteem, both on account of former valuable service, and through a peculiar tendency of heart to her as one who had grown up under her nurturing spiritual care, in remarkable proficiency, and with attainments of deep experience and knowledge in the gracious ways of the Lord. The date of this letter represents a distant period. But the sympathy it manifests for an afflicted sufferer, with so much of consolatory exhortation and animating exposition of the believer's happy prospects in the inheritance secured in our glorious Head, connects it very affectingly with the actual exhibition of those very gracious supports vouchsafed to herself in the closing scenes of her own mortal course, under the endurance of similar trial. I therefore can gratefully adopt it into the sequel of this Memoir, for a valuable testimony of confirmation to my descriptions of her ripened character in grace, freeing me from all suspicion of 'too partial' assertion that hers, *in the Lord* and a *work of his grace* was truly of eminent endowment,—furnished and sent into the vineyard at the bidding of the Lord, to make increase to the praise of his name.

I am thus allowed an intimate gratification, with the witness of her own pen to close my deeply affecting undertaking, accomplished in a season of much personal

infirmity and disabling failure of health. Still, however, let me gratefully acknowledge never-failing and sustaining support from our dear Saviour, ever present with his servants with grace sufficient to perfect strength in very weakness !

‘ MY DEAR FRIEND,

‘ I believe it will not be necessary for me to assure you, that my heart has experienced an unfeigned flow of sympathy towards you, under the tidings which have reached my ears respecting your poor suffering body. I well know the faithfulness of that dear Lord who is touched with the feeling of our infirmities, and who himself took our sicknesses, so that sympathy is perfect in him, and our sorrows are subjects of tender interest to his heart of love. To him therefore I look in your behalf, because he is able as well as willing to pour the healing consolation forth which such a case as yours requires. That he does not remove the affliction itself is no proof of want of compassion, for we know that he judges by a rule of infinite wisdom, measuring his dispensations by what is *ultimately* to prove an advantage to us ; and if he has allowed you, my dear girl, to be thus afflicted, it is with the purpose of enriching you through this channel for an eternal rest with himself. May we therefore be able in triumphant faith to say “ the will of the Lord be done.” Something we must have to reduce the mortal tabernacle to the dust, and it will be of small importance *what* it may be, when once we have passed the conflict and are in the bosom of Jesus,—then pangs will be forgotten and tears be wiped away. O look then beyond the interposing days and nights of suffering, into that great fruition of your God, and strive to realize the song which they who

have come out of great tribulation are now singing before the throne !

‘ There are many blessed fruits of the Spirit which may now be put forth into more powerful manifestation than ever ; and possibly this affliction is sent as a ripening messenger to make the hidden life mature for glory, and to render faith, and hope, and resignation, more vigorous. I am sure you will pray to receive it in the Spirit ; and the very wrestlings which are put forth in this season are demonstrations that the Lord is with you, and will satisfy your desires.

‘ I am comforted by hearing how wonderfully you are supported ; but this I did not doubt, for the Lord will not burden you beyond your power to sustain ; and since his own arm is underneath you, you must be upheld. Yet it is cheering to hear the confirmation of our hopes, and I mingle praises with my prayers for you, my dear — Probably you will not long remain a sojourner here below unless an unexpected relief takes place ; but you do not wish to tarry in a wilderness whilst Eden courts your heart, and happy will it be whenever it comes, that the voice of the Lord shall call you to the mansion where he is unveiled. And truly I would not wish to detain you a prisoner, for fain would my own soul burst from the confinement in the flesh, and soar away to the liberty which is above. Why then should I wish a sister spirit to stay ? O what a blissful exchange is that which awaits the liberated in Christ Jesus, when conflict being over, the full peace of the covenant is known in all its overflowing bliss !

‘ We have often, my beloved friend, talked of these things, sang of them, read of them, and prayed for them together, and I trust in a little time we shall together join in the enraptured burst of praise which fills the

heaven above with Jesu's name! This is a hope which will never make ashamed, and it will serve to bring down some of the glorious light of heaven to irradiate the dying bed. I can speak experimentally, having in my late illness been nearer eternity than perhaps ever before.

' The prospect has been opened with more powerful faith in its great realities; and assuredly I feel that in such visions of peace there is more of solid enjoyment than we can prove in any other situation. It is however a privilege to follow Jesus in all conditions; and should he be pleased sometimes to veil himself as if he would be wrapped in clouds, we know that hereby he means only to try us whether we will cry after him, and shew that no peace can be possessed without him. Let us therefore have wisdom, to use all kinds of dispensations with a filial disposition, not suffering our spirit to distrust or be discomposed by any of his ways, for "*God is love!*"

' I hope we still may be permitted to meet in the body. Perhaps you will come amongst us, if you should be entirely unable to discharge any act of duties; for here you will have the food which you love, and be cheered with the sweet communion of saints. This is always refreshing, but never so much so as when suffering under that languor and exercise which belong to a failing body.

' I shall rejoice to see you, my beloved —, but I pray God if it be his blessed will, to restore you by the means you are now using, and to bless them to your relief! He will do so if it is good—if not, his purpose will soon be ripened in your exceeding bliss.

' Farewell—I commit you to Jesus. Doubt him not. You have lived upon him now for many years, and have

been always deriving new supplies from his fulness. Remember that the fulness is *inexhaustible*, and that it is expressed in offices full of grace and power to the poor soul!

‘ I shall be glad to hear from and of you when you can write, but do not put yourself to unnecessary pain, which writing probably will do. We can meet in the Spirit before our God; there will I ever remember you with faithful affection. Believe me always your tenderly attached and sympathising friend and mother, in the sweetest bonds.

‘ M. S.’

THE END.





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